



فیضانِ رمضان

R Blessings of RAMADAN



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Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat
the Founder of Dawat-e-Islami
Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razavi

محمد عارف قادری



فَإِذَا رَمَضَانَ

Faizan-e-Ramadan

Blessings of Ramadan

A Chapter of Faizan-e-Sunnat

Shaykh-e-Tariqat, Amir-e-Ahl-e-Sunnat,
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

Muhammad Ilyas Attar

Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ



Translated into English by:

Majlis-e-Tarajim (Dawat-e-Islami)

Blessings of Ramadan

English Translation of Faizan-e-Ramadan



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 آمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

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Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	اَ	A/a
ح	Ḥ/ḥ	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	و مدّہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدّہ	Ā/ā
ر	R/r	گ	G/g		

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Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing the books and booklets of Amīr-e-Ahl-e-Sunnat founder of Dawat-e-Islami 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاته العالیه into various languages of the world, is pleased to present the book 'Faizān-e-Ramadan' in English under the title of 'Blessings of Ramadan.'

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a full substitute of an Islamic term. However, a glossary has been given at the end of the book, elaborating Islamic terms. For the convenience of the Islamic brothers and sisters who will be delivering Dars from this book, a brief chapter containing forty Ahādīsh regarding the excellence of Ṣalāt-ʿAlan-Nabī has also been added. Further, an index and a bibliography have also been given.

This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاته العالیه. If you find any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, and not the author of the original book. Therefore, if you find any mistake or shortcoming in this book kindly notify us of it in writing at the following postal or email address with the intention of earning reward (Ṣawāb).

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Excellence of Ramadan

No matter how lazy Satan tries to make you feel, please read this chapter (every year) from beginning to end. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, You will see its blessings for yourself.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Indeed, he who recites Ṣalāt (Durūd) upon me the most, will be the closest to me on the Day of Judgement.’ (*Jāmi’ Tirmidhī*, pp. 27, vol. 2, Ḥadīṣ 484)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It is a great bounty of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ has granted us a tremendous gift in the form of Ramadan, whose every moment is full of mercy. The reward of good deeds is multiplied many times in this month. The reward of a Nafl act is equivalent to that of a Farḍ one, while the reward of a Farḍ act is multiplied 70 times. In this month, even the sleep of a fasting person is considered an act of worship. The divine ‘Arsh-holding angels say ‘Āmīn’ for the Du‘ā of the fasting people. According to a Ḥadīṣ, the fish in the seas ask for forgiveness until Iftār for the one who fasts in Ramadan.

(*Attarghīb Wattarhīb*, pp. 55, vol. 2, Ḥadīṣ 6)

Door of worship

Fast is a hidden form of worship; no one can come to know about your fast until you tell it to others. Allah عَزَّوَجَلَّ likes hidden worship more. A blessed Ḥadīṣ says, ‘Fasting is the door of worship.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 146, Ḥadīṣ 2415)

Revelation of the Quran

Ramadan is a blessed and sacred month in which Allah ﷻ revealed the Holy Quran. He ﷻ mentions the revelation of the Holy Quran and Ramadan in these words:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ
مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ
وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۚ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

The month of Ramadan in which was sent down the Quran - the guidance for mankind, the direction and the clear criteria (to judge between right and wrong). So whoever among you finds this month, must fast for the (whole) month; and whoever is sick or on a journey, may fast the same number in other days. Allah ﷻ desires ease for you and does not desire hardship for you so that you complete the count (of fasts), and glorify Allah's greatness for having guided you, and so that you may be grateful.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Baqarah, verse 185)

Definition of Ramadan

Regarding the first part of this verse (شَهْرُ رَمَضَانَ الَّذِي), a renowned exegetist of the Quran, Mufti Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated in 'Tafsīr-e-Na'īmī', 'Like 'رَحْمَن' (Raḥmān), Ramadan is probably one of the names of Allah ﷻ because He ﷻ is worshipped the whole day and night in this month. Therefore, it is called Ramadan i.e., 'The Month of Allah ﷻ.' As a Masjid or the Holy Ka'bah is referred to the house of Allah ﷻ because it is the place where Allah ﷻ is worshipped, similarly, Ramadan is the month of Allah ﷻ because everyone is occupied with fulfilling the commandments of Allah ﷻ in this month. Obviously, the fast and the Tarāwīḥ Ṣalāḥ are forms of worship but when a Muslim fasts, his Ḥalāl job or business is also considered worship. The word رَمَضَانَ (Ramadan) is derived either from the word 'رَمَضَاءُ' (Ramḍāun) or from the word رَمَضَ (Ramḍ). The word رَمَضَاءُ implies the autumn rain which washes the earth and

produces a good spring harvest. Since this month also washes the dirt and dust of sins from the heart, making the crops of virtuous deeds blossoming, it is called Ramadan for this reason.

For a good harvest, rain is needed everyday in the first month of the rainy season, four times in the second month and once in the last month. The last rain prepares the crops for harvest. In the like manner, a Muslim does virtuous acts for eleven months and then the fasts of Ramadan prepare the crops of virtues. The word ‘رَمَضٌ’ (Ramḍ) implies heat or burning. As the Muslims endure the burning of thirst and hunger in Ramadan or as this month burns their sins, it is called Ramadan. (In *Kanz-ul-‘Ummāl*, page 217, volume 8 there is a narration reported by Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘This month is called Ramadan because it burns sins.’)

Reasons for names of months

Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated, ‘Some exegetists رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ have said that different names were given to different months in relation to their seasons. (For instance) the month that fell in summer was called Ramadan, the one in spring was called Rabī’-ul-Awwal and the one that fell in water-freezing winter was called Jumādil Aūlā.

In Islam there is always a wonderful reason for a name, and the name is given in relation to the attributes of the thing. This is not found in other terms. We see an ignorant person named ‘Muhammad Fāzil’ (learned) and a coward is called ‘Shayr Bahādūr’ (a brave lion) and an ugly man is called ‘Yūsuf Khān’ but there is no such defect in Islam. Ramadan is a combination of virtues and excellence, which is why it is called Ramadan.’

(*Tafsīr-e-Na’īmī*, pp. 205, vol. 2)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Palace with portal of gold

Sayyidunā Abū Sa’id Khudrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘On the first night of Ramadan, the portals of the skies and Paradise are opened which remain open until the last night (of the month). So if anyone offers Ṣalāh in any

night of this month, Allah ﷺ will reward him with 1,500 virtues for every Sajdah (prostration) and make a palace of red rubies for him that will have 60,000 gates. The gates will have hinges of gold that will be embroidered with red rubies. Thus, the one who fasts on the first day of Ramadan will be forgiven for his sins until the last day of the month and 70,000 angels will ask for his forgiveness from morning till evening. Each time he prostrates during the day or at night, he will be granted a tree in Heaven and each tree is so huge that a horse rider can ride under its shadow for 500 years.’ (*Shu’ab-ul-Īmān*, pp. 314, vol. 3, Ḥadīṣ 3635)

سُبْحَنَ اللَّهِ عَزَّوَجَلَّ! Dear Islamic brothers! What an enormous favour our Ḥannān and Mannān Allah ﷺ has bestowed upon us by granting us this blessed month for the sake of His Beloved Rasūl ﷺ! It is the month in which all the portals of Heaven are opened and the reward for good deeds is greatly increased. According to the foregoing Ḥadīṣ, the one who offers Ṣalāh in any of the nights of Ramadan will be granted the reward of 1,500 good deeds for every Sajdah he performs. Further, there will be a magnificent Heavenly palace as well. This blessed Ḥadīṣ also contains glad tidings that 70,000 angels make Du’ā for the forgiveness of the fasting Muslims from morning till evening.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ The mindset of attaining the blessings of Ramadan is developed by adopting the company of devotees of Rasūl who are associated with Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah. Otherwise, bad company leads many people to committing sins even in this auspicious month. Let me tell you about a singer who was at one time drowning in the ocean of sins but was rescued by the Madanī environment of Dawat-e-Islami.

I was a singer

An Islamic brother of Orangi Town (Bāb-ul-Madīnah, Karachi) has stated: Unfortunately, I was a singer. I was ruining my life in musical concerts. I was so heedless that I neither offered Ṣalāh nor felt guilty about my sins.

Fortunately, making individual effort, a responsible Islamic brother convinced me to attend the 3 day Sunnah-Inspiring Ijtimā' held in 1424 A.H., 2003 in Şahrā-e-Madīnah near the Toll Plaza, Super Highway, Bāb-ul-Madīnah, Karachi. On the last day, we all attended a very passionate and heart-rending Du'ā that made me feel guilty about my evil deeds. I could not control my emotions and burst into tears, which softened my heart.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I joined Dawat-e-Islami, repented of attending musical concerts and began to travel with Madanī Qāfilahs. On 25th December 2004, as I was about to leave home to travel with a Madanī Qāfilah, I received a phone call from my younger sister who was very sad. She gave me the news of her new born blind baby girl and told me that doctors remarked that her baby would never be able to see. As she was talking, she could not hold herself back and began to cry. I encouraged her by saying that I would pray for her baby in the Madanī Qāfilah, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

During the Madanī Qāfilah, I made supplications myself and asked Rasūl's devotees of the Madanī Qāfilah to pray as well. It was my second day back from the Madanī Qāfilah, I received another phone call from my sister but this time she sounded extremely happy. She told me that her baby Maḥak had got her eyesight, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Amazed, the doctors remarked they don't know as to how it happened because they didn't have any cure for it. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! At present, I am blessed with the opportunity to carry out the Madanī activities of Dawat-e-Islami as a member of the 'Alāqāi Mushāwarat in Bāb-ul-Madīnah, Karachi.

*Āfataun say na ḍar, rakḥ karam par naẓar
Rawshan ānkḥayn milayn, Qāfilay mayn chalo
Āp ko doctor, nay gaw māyūs kar
Bḥī diyā mat ḍarayn, Qāfilay mayn chalo*

*Don't be scared of adversity, keep gaze on divine bounty
Eyesight will be regained, travel with Madanī Qāfilah
Even if the doctor has disappointed you
Don't give up hope, travel with Madanī Qāfilah*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Dear Islamic brothers! Did you see how great the Madanī environment of Dawat-e-Islami is? Many people who were previously wicked and impious are now leading their lives following the Sunnah of Beloved Rasūl ﷺ owing to the blessing of joining the Madanī environment of Dawat-e-Islami. The aforementioned incident also highlights the significance of travelling with Madanī Qāfilahs. As the troubles and problems of some people are solved due to travelling in Madanī Qāfilahs, the troubles and difficulties of the afterlife will also be relieved due to the intercession of the Beloved and Blessed Prophet ﷺ. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*.

Five special blessings

Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet ﷺ has stated, ‘In Ramadan, my Ummah has been gifted five such things which were not given to any other Prophet عَلَيْهِ السَّلَام before me:

1. On the first night of Ramadan, Allah عَزَّوَجَلَّ showers special mercy upon them and the one upon whom Allah عَزَّوَجَلَّ showers special mercy will never be punished.
2. In the evening, Allah عَزَّوَجَلَّ likes the smell emanating from their mouths (due to hunger) more than even musk.
3. Angels pray for their forgiveness every night and day.
4. Allah عَزَّوَجَلَّ orders Heaven to be adorned for His (righteous) people and says, ‘Soon they will get rid of the grief of the world and find solace in My house and My bounties.’
5. On the last night of Ramadan, Allah عَزَّوَجَلَّ forgives them all.’

Standing up, a person asked, ‘Yā Rasūlallāh ﷺ! Is that Laila-tul-Qadr?’ He ﷺ replied, ‘No. Do you not see that a labourer is given his wage when he finishes his job?’ (*Attarghīb Wattarhīb*, pp. 56, vol. 2, Ḥadīṣ 7)

Compensation for minor sins

Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The five daily Ṣalāh and Ṣalāt-ul-Jumu’ah compensate for sins till the next Friday, and Ramadan compensates for sins until the next Ramadan, provided that the major sins are avoided.’ (*Ṣaḥīḥ Muslim, pp. 144, Ḥadīṣ 233*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Method of repentance

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Ramadan is such a blessed month in which rain of mercy showers upon us and it is a means of our minor sins being forgiven. Major sins are forgiven by repentance. The way to repent is to mention the sin one has committed and then feel resentment for it in one’s heart and firmly vow not to commit it again. Let us say, for instance, that someone lied. He should say, ‘Yā Allah عَزَّوَجَلَّ! I repent of the lie I have told and I will not tell lies again.’ Whilst repenting, he must despise the act of lying and be sincere when he says the words ‘I will not tell lies again’ otherwise his repentance will not be valid. If the right of another person was violated, then it is necessary to seek forgiveness from him in addition to repentance.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Books of Aḥādīṣ are full of the virtues of Ramadan. There are so many bounties and blessings in Ramadan that our Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even said, ‘If my Ummah had known what Ramadan is, they would wish if only Ramadan had remained the whole year.’ (*Ṣaḥīḥ Ibn Khuzaymah, pp. 190, vol. 3, Ḥadīṣ 1886*)

Heart-warming saying of the Holy Prophet ﷺ

Sayyidunā Salmān Fārsī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that on the last day of Sha'bān, the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O people! An auspicious and blessed month has approached you. In this month, there is a night that is better than a thousand months. Allah عَزَّوَجَلَّ has made it Farḍ to fast in this sacred month. To offer (Tarāwīḥ Ṣalāḥ) in its nights is Sunnaḥ. If you do a good deed in this month, it will be equivalent to carrying out a Farḍ act in any other month and if you perform a Farḍ act in this month, it will be equivalent to carrying out 70 Farḍ acts in any other month. This is the month of patience whose reward is Heaven. This is the month of sympathy, and the believer's sustenance is increased in this month.

In this month, the one who serves a fasting person with something to do Iftār, will be forgiven for his sins and his neck will be freed from the fire of Hell, and he will be rewarded the same as the one who fasted, without any reduction in the reward of the fasting person.' The companions asked humbly, 'Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Not all of us possess enough money (to present a meal to the fasting person) for Iftār.' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Allah عَزَّوَجَلَّ will give this reward to the one who offers a sip of milk, a date or a sip of water to the fasting person, and the one who serves the fasting person with a meal so that his stomach is full will be given water from my pond (Kawṣar) such that he will never feel thirsty and will enter Heaven.

The first ten days of this month are mercy, the middle ten days are forgiveness and its last ten days are freedom from the fire of Hell. One who treats his slave leniently in this month (by not burdening him with heavy duties) will be forgiven and freed from the fire of Hell. In this month, there are four things which you should do in abundance, two of them will earn the pleasure of Allah عَزَّوَجَلَّ for you, and you cannot do without the other two. The two which will earn you the pleasure of Allah عَزَّوَجَلَّ are:

1. To testify that there is none worthy of worship other than Allah.
2. To ask for forgiveness.

The two which you cannot do without are:

1. To ask Allah عَزَّوَجَلَّ for Heaven.
2. To seek refuge of Allah عَزَّوَجَلَّ from Hell.' (*Ṣaḥīḥ Ibn Khuzaymah*, pp. 1887, vol. 3)

Dear Islamic brothers! This Ḥadīṣ describes the mercy, blessings and glory of Ramadan in great detail. In this month, we must make special efforts to please Allah ﷻ by reciting the blessed Kalimah as many times as possible and by repenting in abundance. We must not neglect asking Allah ﷻ for entrance into Heaven and protection from Hell. These are the two things we must persistently ask for.

Four names of Ramadan

اللَّهُ أَكْبَرُ! How blessed Ramadan is! A renowned exegetist of the Quran, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated in the exegesis of the Quran *Tafsīr-e-Na'imī*, 'There are four names of this sacred month:

1. Ramadan
2. The month of patience
3. The month of sympathy
4. The month of increased sustenance.'

Elaborating the foregoing names, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has further stated, 'Fast is patience whose reward is Allah ﷻ. As fasts are observed in this month it is called the month of patience. Sympathy means 'treating others well.' This month is called the month of sympathy because the reward for behaving well (and sympathising) with the Muslims, especially relatives, is increased. In this month sustenance is increased and even the poor enjoy the bounties of Allah ﷻ; therefore, it is called the month of increased sustenance.'

(*Tafsīr-e-Na'imī*, pp. 208, vol. 2)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Thirteen Madanī pearls

(These Madanī pearls are extracted from *Tafsīr-e-Na'imī*, volume 2).

1. The blessed Ka'bah calls the Muslims towards it and distributes its bounties but this month comes to us and distributes blessings. It is as if the Ka'bah is a well and Ramadan is a river or the former is a river and the latter is rain.

2. In every month there are specific dates and timings for worship. For example, Hajj is performed in some particular days of Eid-ul-Aḍḥā. Similarly, the 10th date of Muḥarram is the greatest in the whole month; but in Ramadan, specific worships are carried out in every moment of every day. Fasting, doing Iftār, waiting for Tarāwīḥ Ṣalāḥ, offering Tarāwīḥ Ṣalāḥ, sleeping or resting so that one can get up for Ṣaḥarī and eating Ṣaḥarī are all worships. In other words, every moment manifests the glory of Allah عَزَّوَجَلَّ.
3. Ramadan is (like) a furnace. As a furnace polishes dirty iron and shapes the polished iron into a device that can be fitted into a machine and as a furnace shapes gold into jewellery and makes it fit to wear, similarly, Ramadan purifies sinners and elevates the ranks of virtuous people.
4. In Ramadan, the reward of a Nafl deed is equivalent to a Farḍ one and the reward of Farḍ deed is increased seventy times.
5. Some scholars have said that if someone dies in the month of Ramadan, he will not be questioned in his grave.
6. Laïla-tul-Qadr is also in this blessed month. The verse mentioned earlier says that the Holy Quran was revealed in Ramadan and in another verse Allah عَزَّوَجَلَّ says:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

Undoubtedly, We sent it down in Laïla-tul-Qadr (the blessed and valuable night).

[Kanz-ul-Īmān (Translation of Quran)]

It becomes clear by the combination of both the verses that Laïla-tul-Qadr is in Ramadan and it is most probably the 27th night, because there are nine letters in the Arabic words لَيْلَةُ الْقَدْرِ (Laïla-tul-Qadr) and these words appear three times in this Sūrah (nine multiplied by three is twenty seven), therefore it may well be the 27th night.

7. In Ramadan, Satan is held in captivity and the gates of Hell are closed. Heaven is adorned and its gates are opened. This is why fewer sins are committed and more

virtuous acts are carried out in these days. Even those who commit sins in this month, do so due to their Nafs or the evil temptations from their accompanying devils.

8. There will be no accountability of what is eaten or drunk in Ramadan.
9. On the Day of Judgement, Ramadan and the Holy Quran will intercede for the fasting person. Ramadan will say, 'Yā Allah عَزَّوَجَلَّ! I prevented him from eating and drinking during the day' and the Holy Quran will say, 'Yā Allah عَزَّوَجَلَّ! I prevented him from sleeping at night by making him recite me and offer his Tarāwīḥ Ṣalāḥ.'
10. In Ramadan, the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would free every slave and give charity in abundance. In Ramadan, Allah عَزَّوَجَلَّ also frees people from the fire of Hell. Therefore, we should strive to perform virtuous deeds and avoid sins in Ramadan.
11. Ramadan is the only month whose excellence is mentioned in the Holy Quran by name. No other month is mentioned in the Quran by name, nor such virtues of any other month were described. Sayyidatunā Maryam رَضِيَ اللهُ تَعَالَى عَنْهَا is the only woman whose name is mentioned in the Quran, and Sayyidunā Zaīd Ibn Ḥārīṣah رَضِيَ اللهُ تَعَالَى عَنْهُ is the only companion whose name is mentioned in the Quran. This proves the greatness of the three.
12. In Ramadan, prayers are answered at the time of Ifṭār and Saḥarī. This privilege has not been given to any other month.
13. There are five letters in the Arabic word رَمَضَانَ (Ramadan) ر, م, ض, ا and ن. The ر in رَمَضَانَ refers to the Raḥmat (mercy) of Allah عَزَّوَجَلَّ, م refers to the Maḥabbat (love) of Allah عَزَّوَجَلَّ, ض refers to the Ḍamān (guarantee) from Allah عَزَّوَجَلَّ, ا refers to the Amān (protection) granted by Allah عَزَّوَجَلَّ and ن refers to the Nūr of Allah عَزَّوَجَلَّ.

There are five special worships in Ramadan. Fasting, Tarāwīḥ, recitation of the Holy Quran, I'tikāf, and worship at Laila-tul-Qadr. So anyone who sincerely performs these five forms of worship will deserve the aforementioned five favours. (*Tafsīr-e-Na'imī*, pp. 208, vol. 2)

Heaven is adorned

Dear Islamic brothers! Heaven is adorned the whole year to welcome the month of Ramadan. Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Indeed, Heaven is adorned for Ramadan from the beginning of the year to the end.’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has further stated, ‘On the first day of Ramadan, a breeze blows beneath heavenly trees, delighting the big eyed maidens of Heaven. The maidens say, ‘Yā Allah عَزَّوَجَلَّ make such servants of Yours our husbands who would feast their eyes on us, and we would feast our eyes on them.’ (Shu’ab-ul-Īmān, pp. 312, vol. 3, Ḥadīṣ 3633)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Words cannot express the glory of Heaven! May Allah عَزَّوَجَلَّ forgive us without holding us accountable and make us neighbours of His Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus!

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Dawat-e-Islami is a global & non-political religious movement of the Muslims possessing correct Islamic beliefs. Here is a Madanī glimpse of the blessings bestowed upon those associated with this movement:

Neighbourhood of the Beloved Prophet ﷺ

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Numerous Jāmi’āt (Islamic universities) under the name of Jāmi’a-tul-Madīnah have been established by Dawat-e-Islami to teach Dars-e-Nizāmī free of cost to Islamic brothers as well as Islamic sisters.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In 1427 A.H., about 160 students from these Jāmi’āt travelled in the path of Allah عَزَّوَجَلَّ for 12 months. Initially they enrolled in the Madanī Qāfilāh Course, during which their morale was boosted, and 77 students presented themselves for Madanī Qāfilāhs for the rest of their lives. Further, the zeal of the students received another tremendous boost when a devotee of Rasūl was blessed with the vision of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream. The petal-like lips of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ began to move, and the following words were uttered, ‘All those who have presented

themselves for the Madanī Qāfilāḥs for their entire lives will be with me in Heaven.’ The devotee who dreamt regretted not to have attained this privilege. The Prophet of Raḥmāḥ, the Intercessor of Ummāḥ, the Owner of Jannāḥ ﷺ became aware of that devotee’s inner feelings and said, ‘If you also want to be amongst them, present yourself (for Madanī Qāfilāḥ) for your whole life.’

Congratulations to devotees of Rasūl on receiving this tremendous news! There is a very strong hope that those fortunate people for whom the news was given will die in the state of Īmān رَضِيَ اللَّهُ عَنْهُمْ, and for the sake of the Noble Rasūl ﷺ they will be blessed with his neighbourhood in Jannat-ul-Firdaus.

However, remember that the dream of an ordinary person is not a proof by Sharī’ah, so we cannot declare with certainty that a certain individual will enter Heaven simply on the basis of a dream.

Iẓn say Tayray sar-e-Hashr kahayn kash! Huḍūr

Sāth ‘Aṭṭār ko Jannat mayn rakhūn gā Yā Rab

*If only the Prophet ﷺ would say on Day of Judgement
I’ll keep ‘Aṭṭār with me in Paradise with Divine Commandment*

Sixty thousand forgiven every night

Sayyidunā ‘Abdullāḥ Ibn Masūd رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet ﷺ has stated, ‘At every night of Ramadan, an announcement is made in the skies till dawn, ‘O seeker of goodness! Complete (i.e. keep worshipping Allah عَزَّوَجَلَّ) and rejoice, and O evil one! Give up your evil and take some lesson. Is there any seeker of forgiveness, his desire will be fulfilled? Is there anyone repenting, his repentance will be accepted? Is there anyone making Du’ā, his Du’ā will be accepted? Is there anyone who seeks anything, he will be given what he wishes for?’ Allah عَزَّوَجَلَّ frees sixty thousand sinners from Hell each evening of Ramadan at the time of sunset, and on the day of Eid He عَزَّوَجَلَّ forgives as many people as the total number of those freed throughout the month.’ (Ad-Dur-rul-Manšūr, pp. 146, vol. 1)

O lovers of Madīnah! The arrival of Ramadan is an enormous favour bestowed upon us. The doors of mercy are opened by the grace of Allah عَزَّوَجَلَّ and innumerable people are

forgiven. If only we sinners be given the letter of our salvation from Hell by the hands of the Holy Prophet ﷺ for the sake of Ramadan! Imām-e-Aḥl-e-Sunnat رحمه الله تعالى عليه has made the following plea in the court of the Holy Prophet ﷺ.

Tamannā ḥay farmāiye rawz-e-Maḥshar

Yeh tayrī rihāī kī chitḥī milī ḥay

I desire being told by the Prophet ﷺ on resurrection

Here is the letter of your salvation and absolution

One million sinners freed from Hell every day

Whilst mentioning the favours, bounties, mercy and forgiveness from Allah عزوجل, one day the Beloved and Blessed Prophet ﷺ said, ‘On the first night of Ramadan, Allah عزوجل sees His creation with mercy, and if Allah عزوجل sees any of His servants with mercy He عزوجل will not punish that servant. He عزوجل frees one million (sinners) from Hell every day, and on the 29th night He عزوجل sets free as many as were freed throughout the month. On the night of Eid-ul-Fiṭr, the angels rejoice and Allah عزوجل reveals the specific attribute of His Nūr and says to them, ‘O group of angels! What is the reward for a labourer that has completed his work?’ They reply that he be given his complete recompense. Allah عزوجل then says, ‘Be witness that I have forgiven each one of them.’

(Kanz-ul-‘Ummāl, pp. 219, vol. 8, Ḥadīṣ 23702)

Forgiveness of one million in every moment of Friday

Sayyidunā ‘Abdullāh Ibn ‘Abbās رضي الله تعالى عنهما has narrated that the Beloved and Blessed Prophet ﷺ has stated, ‘In Ramadan, every day at the time of sunset, Allah عزوجل frees one million such sinners from Hell for whom Hell had become Wājib due to their sins, and in every moment of Friday (in Ramadan), He عزوجل frees one million such sinners from Hell who had deserved damnation.’ *(Kanz-ul-‘Ummāl, pp. 223, vol. 8, Ḥadīṣ 23716)*

Dear Islamic brothers! The foregoing Ḥadīṣ contains a blessed account of great bounties and rewards from Allah عزوجل. سبحن الله عزوجل. Every day in Ramadan one million sinners that had deserved Hell are forgiven, and one million sinners are set free from the punishment of Hell in every single moment of Friday, and then on the last night of

Ramadan alone, sinners are freed equal to the total number of the people freed from the punishment of fire throughout the month.

May Allah ﷺ also include us in those fortunate forgiven ones!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Immense goodness

Amīr-ul-Muminīn, Sayyidunā ‘Umar Fārūq رَضِيَ اللَّهُ تَعَالَى عَنْهُ would say, ‘We welcome the month that purifies us. The whole Ramadan contains goodness; whether it is the fasting of the day or Ṣalāh of the night. Spending (money etc.) in this month is like spending in Jihad.’

(*Tanbīh-ul-Ghāfilīn*, pp. 176)

Spend more

Sayyidunā Ḍamurāḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Spend more (money etc.) on your family in Ramadan because spending in Ramadan is like spending in the path of Allah ﷺ.’

(*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 162, Ḥadīṣ 2716)

Big eyed maidens

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘On the first day of Ramadan a breeze called Maṣīrah blows beneath the divine ‘Arsh, swaying the leaves of heavenly trees and making such an extremely pleasant sound that no one had heard before. On hearing this sound, big eyed maidens appear, they stand on top of the high heavenly palaces and say, ‘Is there anyone to ask for our hand in marriage?’ Then they ask (Sayyidunā) Rizwān عَلَيْهِ السَّلَام, ‘What night is this?’ (Sayyidunā) Rizwān عَلَيْهِ السَّلَام recites Talbīyah (i.e. Labbaik) and says, ‘It is the first night of Ramadan, the portals of Heaven have been opened for the fasting (Muslims) of the Ummah of Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (*Attarḥīb Wattarḥīb*, pp. 60, vol. 2, Ḥadīṣ 23)

Two types of darkness removed

It is narrated that Allah ﷺ said to Sayyidunā Mūsā Kalīmullāh (عليه السلام), ‘I have bestowed two types of Nūr upon the Ummah of Muhammad ﷺ to protect them from two types of darkness.’

Sayyidunā Mūsā Kalīmullāh (عليه السلام) humbly asked, ‘Yā Allah ﷻ! What are those two types of Nūr?’ Allah ﷻ said, ‘The Nūr of Ramadan and that of the Quran.’ Sayyidunā Mūsā Kalīmullāh (عليه السلام) further asked, ‘What are two types of darkness?’ Allah ﷻ said, ‘The darkness of grave and that of the Judgement Day.’ (*Durra-tun-Nāṣihīn*, pp. 9)

Dear Islamic brothers! Did you see how Allah ﷻ is merciful to those who spend Ramadan worshipping wholeheartedly. There is a description of huge mercy and blessings of Ramadan in the previous two narrations. One can earn the pleasure of Allah ﷻ and the eternal rewards of Heaven by fasting in Ramadan.

Further, the second narration describes two types of Nūr and darkness. The existence of light is essential for the removal of darkness. What a great favour our Allah ﷻ has bestowed upon us by giving us the light of Ramadan and the Quran to remove the darkness of grave and the Judgement Day.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Fast and the Holy Quran will intercede

Fasts and the Holy Quran will intercede for the Muslims on the Day of Judgement. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has stated, ‘The fast and the Holy Quran will intercede for people on the Day of Judgement. The fast will say, ‘O Merciful Allah ﷻ! I prevented him from eating and satisfying his desires during the day, accept my intercession in his favour.’ The Holy Quran will say, ‘I prevented him from sleeping at night, accept my intercession for him.’ Their intercessions will be accepted.’ (*Musnad Imām Aḥmad*, pp. 586, vol. 2, Ḥadīṣ 6637)

Reason for forgiveness

Amīr-ul-Muminīn, Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has said, ‘If Allah عَزَّوَجَلَّ had intended to punish the Ummah of Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ He عَزَّوَجَلَّ would never have bestowed upon them Ramadan and Sūrah Al-Ikhlāṣ.’ (*Nuzḥa-tul-Majālis*, pp. 216, vol. 1)

Reward of hundred thousand Ramadan

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who spends Ramadan in Makka-tul-Mukarramah, keeps fasts and offers Ṣalāh at night as much as possible, Allah عَزَّوَجَلَّ will reward him equivalent to one hundred thousand Ramadan spent elsewhere. He عَزَّوَجَلَّ will give him the reward of freeing a slave every day and every night each as well as the reward of providing a horse for Jihad every day. He عَزَّوَجَلَّ will also give him the reward of a good deed each day and each night.’ (*Sunan Ibn Mājah*, pp. 523, vol. 3, Ḥadīṣ 3117)

Eid in Madīnah!

Dear Islamic brothers! Makka-tul-Mukarramah is the sacred city where the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was born. Allah عَزَّوَجَلَّ has showered great blessings for the sake of His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. If a devotee of Rasūl spends Ramadan in Makka-tul-Mukarramah, keeps fasts over there and offers as many Nawāfil Ṣalāh as possible, he will be rewarded equivalent to one hundred thousand Ramadan spent elsewhere, in addition to the reward of setting a slave free every day and every night and that of a good deed each day and night.

May Allah عَزَّوَجَلَّ bless us all with the privilege of spending the blessed month of Ramadan in Makka-tul-Mukarramah and worshipping as much as possible, and then, as soon as Ramadan ends, may we get to the sacred tomb of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to celebrate Eid, crying and begging him for our ‘Eid presents’ and may we receive our Eid presents from his blessed hands! All this is possible by the mercy of the Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Holy Prophet ﷺ would worship devotedly

Dear Islamic brothers! We should worship Allah ﷻ abundantly in Ramadan and do every such act that earns us the pleasure of Allah ﷻ and His Beloved Prophet ﷺ. If anyone is not forgiven even in this merciful month, when will he be forgiven then? The Beloved and Blessed Prophet ﷺ would devote himself to worship as soon as Ramadan arrived.

Sayyidatunā ‘Āishah Ṣiddīqah رضى الله تعالى عنها has said, ‘In Ramadan, the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ would devote himself to the worship of Allah ﷻ and did not use to come to his blessed bed the whole month.’

(Ad-Dur-rul-Manšūr, pp. 449, vol. 1)

The Holy Prophet ﷺ would make Du’ā abundantly

She رضى الله تعالى عنها has further said, ‘In Ramadan, the colour of the blessed face of the Holy Prophet ﷺ would change. He ﷺ would offer Ṣalāh abundantly, make Du’ā in an extremely humble manner and remain overtaken by divine fear.’

(Shu’ab-ul-Īmān, pp. 310, vol. 3, Ḥadīṣ 3625)

The Holy Prophet ﷺ would donate abundantly

Dear Islamic brothers! In this month, donating money abundantly is also a Sunnah. Sayyidunā ‘Abdullāh Ibn ‘Abbās رضى الله تعالى عنهما has said, ‘In Ramadan the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ would set free every prisoner and give something to every such person who asked for.’

(Ad-Dur-rul-Manšūr, pp. 449, vol. 1)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Most generous

Sayyidunā ‘Abdullāh Ibn ‘Abbās رضى الله تعالى عنهما has stated, ‘The Holy Prophet ﷺ is the most generous of all people and his ocean of generosity would turn turbulent the most in the moments of Ramadan when the honourable Jibrāil عليه السلام visited him.

Jibrāil عَلَيْهِ السَّلَام would come every night and they both would recite the Holy Quran. Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would demonstrate more generosity than even a fast blowing wind.’ (*Ṣaḥīḥ Bukhārī*, pp. 9, vol. 1, Ḥadīṣ 6)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Thousand times more reward

Dear Islamic brothers! The reward of good deeds is multiplied several times in Ramadan, so one should perform as many virtuous deeds as possible. Sayyidunā Ibrāhīm Nakh’ī رَحِمَهُ اللَّهُ تَعَالَى has stated, ‘One day’s fast in Ramadan is greater than a thousand fasts (in any other month), making Tasbīḥ (i.e. saying سُبْحَانَ اللَّهِ) once in Ramadan is better than saying it a thousand times in any other month and offering one Rak’at of Ṣalāḥ in Ramadan is greater than offering a thousand Rak’āt in any other month.’ (*Ad-Dur-rul-Manšūr*, pp. 454, vol. 1)

Excellence of Ṣikr in Ramadan

Amīr-ul-Muminīn, Sayyidunā ‘Umar Fārūq رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who remembers Allah عَزَّوَجَلَّ in Ramadan will be forgiven, and the one who asks Allah عَزَّوَجَلَّ for anything in this month will not be deprived.’ (*Shu’ab-ul-Īmān*, pp. 311, vol. 3, Ḥadīṣ 3627)

Sunnāḥ-Inspiring Ijtimā’ and Ṣikr of Allah عَزَّوَجَلَّ

Dear Islamic brothers! How fortunate are the people who attend Sunnāḥ-Inspiring Ijtimā’āt and ask Allah عَزَّوَجَلَّ for success in the world as well as in the Hereafter. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ. The Sunnāḥ-Inspiring Ijtimā’ of Dawat-e-Islami, a global & non-political movement for the propagation of the Quran and Sunnāḥ, consists of Ṣikr from beginning to end because Tilāwāḥ, Na’at, Sunnāḥ-Inspiring speech, Du’ā and Ṣalāt-o-Salām are all different forms of Ṣikr of Allah عَزَّوَجَلَّ. Here is a blessing of an Ijtimā’ of Dawat-e-Islami.

Birth of son after six daughters

An Islamic brother of Markaz-ul-Auliya (Lahore) gave the following account: Probably, in 2003, an Islamic brother invited me to attend Dawat-e-Islami's 3-day Sunnah-Inspiring global Ijtimā' held in (Ṣaḥrā-e-Madīnah, Madīna-tul-Auliya, Multan, Pakistan). I told him that I was the father of six girls and that my wife was expecting another baby, I asked him to make Du'ā for a baby boy this time.

Adopting an extraordinary manner of individual effort, the Islamic brother said, 'سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Then you definitely need to attend the 3-day Sunnah-Inspiring Ijtimā'. In terms of the number of attendees, this is the biggest Ijtimā' of the devotees of Rasūl after Hajj. Attend it and make Du'ā, innumerable pious Islamic brothers attend the Ijtimā', your Du'ā may be accepted due to the blessing of their presence.' His words touched my heart and I decided to attend the Sunnah-Inspiring Ijtimā'. Words cannot express the faith-refreshing atmosphere I felt there. I felt such spiritual peace for the first time in my life.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! A few days later, Allah عَزَّوَجَلَّ blessed me with a baby boy, as beautiful as the moon. My family members were also overjoyed. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I joined the Madanī movement of Dawat-e-Islami. Allah عَزَّوَجَلَّ granted me another baby boy. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! At present, I am making efforts as the responsible for Madanī Qāfilaḥ of Dawat-e-Islami in my locality.

Dear Islamic brothers! It is not surprising that mercy is showered on the Madanī environment of Dawat-e-Islami and other Sunnah-Inspiring gatherings because there are probably numerous Auliya رَحْمَةُ اللَّهِ تَعَالَى amongst these devotees of Rasūl.

A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said, 'There are great blessings in congregations and the Du'ā made in the gathering of Muslims is more likely to be accepted. Scholars have said, 'Wherever forty pious Muslims gather, there will certainly be one Walī of Allah عَزَّوَجَلَّ amongst them.' (*Fatāwā Razawiyyah (Jadīd)*, pp. 184, vol. 24) (*Taṣīr Sharḥ Jāmi' Ṣaghīr*, pp. 312, vol. 1, Ḥadīṣ 714)

Even if your Du'ā is not accepted apparently, you must still avoid uttering words of complaint. Indeed, Allah عَزَّوَجَلَّ knows what is best for us. We must be grateful to Allah عَزَّوَجَلَّ at all times. If He عَزَّوَجَلَّ gives you a boy, thank Him, if He عَزَّوَجَلَّ gives you a girl, thank Him, if He عَزَّوَجَلَّ gives you both, thank Him, and if He عَزَّوَجَلَّ doesn't give you

either, still thank Him in all circumstances and situations. Allah ﷻ says in verses 49 and 50 of part 25:

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَٱلْاَرْضِ ۖ يُخْلِقُ مَا يَشَآءُ ۚ يَهَبُ مِمَّنْ يَشَآءُ اِنَاثًا وَيَهَبُ مِمَّنْ يَشَآءُ الذُّكُوْرَ ۚ
اَوْ يَزُوْجُهُمْ ذُكْرًا وَّ اِنَاثًا ۚ وَيَجْعَلُ مَن يَشَآءُ عَقِيْمًا ۗ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ۝

For Allah ﷻ is the Kingdom of the heavens and the earth, He ﷻ creates whatever He ﷻ likes. He ﷻ bestows daughters on whoever He ﷻ likes and He ﷻ bestows sons on whoever He ﷻ likes. Or He ﷻ couples both, the sons and the daughters, and He ﷻ makes whoever He ﷻ likes barren. Undoubtedly, He ﷻ is all knowing, the omnipotent.

[Kanz-ul-Īmān (Translation of Quran)] (Part 25, Ash-Shūrā, verses 49, 50)

‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī رَحِمَهُ اللّٰهُ الْهَادِي has stated, ‘Allah ﷻ is omnipotent and He ﷻ distributes His bounties as He ﷻ likes. This was the case with the honourable Prophets عَلَيْهِمُ السَّلَام as well. Sayyidunā Lūṭ عَلَيْهِ السَّلَام and Sayyidunā Shu’aib عَلَيْهِ السَّلَام had only daughters, no sons. Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام had only sons and no daughters, and the Noble Prophet Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had four sons and four daughters while Sayyidunā Yaḥyā عَلَيْهِ السَّلَام and Sayyidunā ‘Īsā عَلَيْهِ السَّلَام did not have any children.’ (Khazāin-ul-‘Irfān, pp. 777)

Devotee of Ramadan

There was a man whose name was Muhammad. He would not offer his Ṣalāh all year round, but in the blessed month of Ramadan he used to wear clean and pure clothes and offer all five daily Ṣalāh. He would also make up for his missed Ṣalāh. People asked him as to why he does so, he replied, ‘This is a month of mercy, blessings, repentance and forgiveness, maybe because of this, Allah ﷻ forgives me.’ After his demise, someone saw him in a dream and asked: ‘مَا فَعَلَ اللّٰهُ بِكَ؟’ ‘How has Allah ﷻ treated you?’ He replied, ‘Allah ﷻ has forgiven me for honouring the blessed month of Ramadan.’ (Durra-tun-Nāṣiḥīn, pp. 8)

May Allah ﷻ have mercy on him and forgive us without accountability for his sake!

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Allah عَزَّوَجَلَّ is Carefree

Dear Islamic brothers! Did you see how immensely Allah عَزَّوَجَلَّ is merciful to those who honour the month of Ramadan (by worshipping and avoiding sins), and how He عَزَّوَجَلَّ forgave the man who disobeyed Him throughout the year but worshipped Him only in Ramadan. It is important that no one should misunderstand this parable. No one should be under the impression that (Allah عَزَّوَجَلَّ forbid) it is now allowed to miss Ṣalāh throughout the year, and keep fast and offer Ṣalāh only in Ramadan and then walk straight into the Heaven.

Dear Islamic brothers! Forgiveness and punishment all depend upon the will of Allah عَزَّوَجَلَّ. He is Carefree. If He عَزَّوَجَلَّ wants He عَزَّوَجَلَّ can be pleased with a Muslim for the smallest of virtues due to His mercy; and if He عَزَّوَجَلَّ wants He عَزَّوَجَلَّ can punish anyone despite great virtuous deeds, for the smallest of sins, due to His justice. It is stated in Sūrah Baqarah, verse 284:

فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ط

He عَزَّوَجَلَّ forgives whoever He عَزَّوَجَلَّ wants and punishes whoever He عَزَّوَجَلَّ wants.

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūrah Baqarah, verse 284)

Tū bay-hisāb bakhsh kay ḥayn bay-shumār jurm

Daytā ḥūn wāsiṭah Tujḥay Shāh-e-Ḥijāz kā

Forgive me without accountability as I have countless sins

For the sake of Your Beloved Prophet ﷺ who is Ḥijāz king

Three are concealed in three

Dear Islamic brothers! We should neither miss any virtuous deed nor commit any sin no matter how minor it seems to be because we don't know which deed will please Allah عَزَّوَجَلَّ and which sin will bring about His displeasure. The caliph of A'lā Ḥaḍrat, Sayyidunā Abū Yūsuf Muhammad Sharīf Muḥaddiṣ Kotlavī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: 'Allah عَزَّوَجَلَّ has concealed three things in three other things:

1. His pleasure in His obedience
2. His displeasure in His disobedience
3. His Auliya among His servants.'

He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has further stated, ‘Therefore, we should do each and every good deed because we do not know which deed would please Him. Similarly, we should avoid each and every sin because we do not know which sin would displease Him, no matter how minor it seems to be. For example, using someone else’s toothpick (without permission) or using one’s neighbour’s soil without permission, don’t seem to be the matters of concern, but it is possible that the wrath of Allah عَزَّوَجَلَّ be concealed in them. Therefore, one should take care even in such minor matters.’ (Akhlaq-uş-Şālihīn, pp. 56)

Forgiveness for giving water to dog

O seekers of mercy! If Allah عَزَّوَجَلَّ wants to forgive, He عَزَّوَجَلَّ does so even for the smallest of virtuous deeds. There are many narrations in this regard. For example, ‘A woman was forgiven just because she gave water to a thirsty dog.’ (Ṣaḥīḥ Bukhārī, pp. 409, vol. 2, Ḥadīṣ 3321)

Another Ḥadīṣ of the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ says that a man removed a tree from the path so that it would not cause difficulty to pedestrians. Allah عَزَّوَجَلَّ became pleased with him and forgave him. (Ṣaḥīḥ Muslim, pp. 1410, Ḥadīṣ 1914)

Another Ḥadīṣ says a man got absolution for being lenient in demanding debt from a debtor. (Ṣaḥīḥ Bukhārī, pp. 12, vol. 2, Ḥadīṣ 2078) The stories of the mercy of Allah عَزَّوَجَلَّ are too many to be counted.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Deeds leading to relief from torment

Dear Islamic brothers! When Allah عَزَّوَجَلَّ showers His mercy on someone, He عَزَّوَجَلَّ accepts even a minor deed and forgives him.

A Ḥadīṣ mentions several different people who were blessed by Allah عَزَّوَجَلَّ and were saved from torment due to certain deeds.

Sayyidunā ‘Abdur Raḥmān Bin Samurāḥ رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that once the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came (to us) and said, ‘Last night I had a dream in which I saw that:

1. The angel of death عَلَيْهِ السَّلَام came to seize a person's soul but his obedience to his parents appeared in front of him and saved him.
2. A man was being punished in his grave but his virtue of performing Wuḍū saved him.
3. A man was surrounded by devils but his act of making the Ṣikr of Allah عَزَّوَجَلَّ saved him.
4. A man was surrounded by the angels of retribution but his Ṣalāh saved him.
5. A man's tongue was hanging due to thirst, he would approach a pond to drink water but was not permitted to drink, then his fasts arrived and quenched his thirst.
6. A man was trying to get closer to the Prophets عَلَيْهِمُ السَّلَام but was not permitted, his Ghusl (ritual bath) arrived and sat him beside me (i.e. next to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).
7. A man was frightened due to be surrounded by intense darkness, but his Hajj and 'Umrah came and brought him out of darkness and took him to light.
8. A man wanted to talk to the Muslims but they did not pay him any attention, then his virtue of behaving relatives well asked the Muslims to speak to him, so they began to converse with him.
9. Fire was approaching the face and body of a man who was trying to protect himself by using his arms, but then his charity arrived and served as a shield for him.
10. A man was surrounded by the angels of retribution but his virtue of calling people towards righteousness and preventing them from evil saved him and took him to the angels of mercy.
11. A man was sitting on his knees but there was a veil between him and Allah عَزَّوَجَلَّ, then his good character arrived and made him meet Allah عَزَّوَجَلَّ.
12. The book of the deeds of a man was about to be given to his left hand, but then his fear of Allah عَزَّوَجَلَّ arrived and he was given his book of deeds in his right hand.
13. The weight of a person's good deeds was less (than that of his bad deeds) but his generosity arrived, increasing the weight of his good deeds.

14. A man was standing at the edge of Hell but his fear of Allah ﷻ arrived and saved him.
15. A man fell into Hell but the tears he had shed out of the fear of Allah ﷻ came and saved him.
16. A man was standing on the bridge of Şirāt and was shaking like a branch but then his hope that Allah ﷻ will have mercy arrived and saved him, and he passed the bridge.
17. A man was crawling across the bridge of Şirāt, but then his recitation of Şalāt upon me stood him up and helped him pass it.
18. One of my followers reached the portals of Heaven but they were closed, then his witness *‘There is none worthy to be worshipped except Allah ﷻ’* came and the portals opened, allowing him to enter.

Excruciating punishment for telling tales

19. The lips of some people were being cut; I asked Jibrāil عَلَيْهِ السَّلَام, ‘Who are these people?’ He replied, ‘They used to tell tales.’

Horrific punishment for accusing others of sins

20. Some people were hanging by their tongues, I asked Jibrāil عَلَيْهِ السَّلَام as to who they were, he replied, ‘They used to falsely accuse others of committing sins.’
(*Sharḥ-uş-Şudūr*, pp. 182)

Don’t miss any good deed

Dear Islamic brothers! Did you see! Allah ﷻ blessed the people who were being punished and set them free by virtue of different deeds such as obedience to parents, Wuḍū, Şalāḥ, fasting, Żikr of Allah ﷻ, Hajj, ‘Umraḥ, behaving relatives well, call to righteousness and prevention from evil, charity, good character, generosity, crying due to fear of Allah ﷻ, having hope in Allah ﷻ etc.

Remember! All these matters depend upon the will of Allah عَزَّوَجَلَّ. He عَزَّوَجَلَّ is omnipotent, He عَزَّوَجَلَّ forgives or punishes whoever He عَزَّوَجَلَّ wants, and this is His justice. If He عَزَّوَجَلَّ wants, He عَزَّوَجَلَّ forgives by virtue of one (little) deed, but if He عَزَّوَجَلَّ wants, He عَزَّوَجَلَّ punishes for one (little) sin, and His punishment is very severe.

You have heard about the last two men mentioned in the foregoing Ḥadīṣ. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw the retribution being given to those who tell tales and falsely accuse people of sins. Therefore, a wise person should not miss even an apparently minor-looking good deed because that good deed might lead to absolution, and he should avoid every type of sin, no matter how minor it seems to be as that sin might lead to punishment.

4 STORIES ABOUT SINNERS

1. Fire blazed up in grave

Sayyidunā ‘Amr Bin Shuraḥbīl رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘Once a person who was considered very pious passed away. After his burial, the angels of punishment entered his grave and said, ‘We will hit you 100 whips as punishment.’ Frightened, he asked ‘Why will you punish me, I was a righteous person?’ They replied, ‘We will hit you 50 whips’ but he continued to argue with them. At last they decided to hit him only one whip. So they hit him one whip, which filled the entire grave with blazes of fire and burnt him to ashes. When he was revived, he asked shivering with pain, ‘Why was I hit this whip?’ They answered, ‘Once you offered Ṣalāḥ without Wuḍū, and once an oppressed man came to you for help but you did not help him.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 165)

Dear Islamic brothers! Did you see even a pious and righteous person was punished in his grave in case of the displeasure of Allah عَزَّوَجَلَّ? May Allah عَزَّوَجَلَّ have mercy on us and forgive us without holding us accountable!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Unjust weighing led to divine wrath

Sayyidunā Ḥārīṣ Muḥāsibī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated that there was a person who used to do the work of measuring grain. He left his job and occupied himself with worshipping Allah عَزَّوَجَلَّ.

When he died some of his close relatives saw him in a dream and asked, ‘مَا فَعَلَ اللَّهُ بِكَ؟’ (How has Allah عَزَّوَجَلَّ treated you?) He replied, ‘Due to my carelessness, dust had stuck onto the scale I used to use for weighing grain. I did not use to clean it because of which the amount of grain equal to the weight of the dust would reduce at the time of weighing. I am now being punished for that.’ (Akhlaq-uş-Şāliḥīn, pp. 56)

3. Screams from grave

Similarly, another man who used to weigh food and sell without cleaning his scales was also punished in his grave after his death, and people even heard him screaming from inside his grave. Some pious people رَحِمَهُمُ اللَّهُ تَعَالَى pitied him and prayed for his forgiveness, and by the blessing of their prayers he was relieved from his punishment. (ibid)

Where do Ḥarām earnings end up?

There is a lesson in these two admonitory narrations especially for those who weigh things dishonestly. O Muslims! Although, sometimes, an apparent increase takes place in the wealth due to weighing unjustly, no goodness lies in this wealth. At times, these unlawful earnings prove to be a nuisance even in this world. This income may be lost in the form of huge medical fees, expensive medicines, robbery, bribery or theft, and above all, it may well bring about punishment in the Hereafter.

Karlay tawbah! Rab kī raḥmat ḥay baṛī

Qabr mayn warnah! sazā ḥogī kaṛī

*Repent as the mercy of Allah is immense
Or else punishment in grave will be intense*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

Two mountains of fire

It is stated in *Rūḥ-ul-Bayān*, ‘The one weighing unjustly will be thrown into the depths of Hell on the Day of Judgement, and having been made to sit between two mountains of fire, will be commanded to weigh them. When he approaches the mountains, the fire will burn him.’ (*Rūḥ-ul-Bayān*, pp. 364, vol. 10)

Dear Islamic brothers! Ponder for a moment! The foregoing narration contains the admonition of extremely severe punishment for weighing unjustly for the sake of a few despicable coins in this short-lived life. Today, one cannot bear the heat of the world, how can one bear the scorching heat of two mountains in Hell? For the sake of Allah ﷻ! Avoid greed for wealth, or else unlawful earnings will lead to ruin in the world as well as in the Hereafter.

4. Burden of a toothpick

Sayyidunā Wahb Bin Munabbih رضى الله تعالى عنه has stated, ‘There was a young Israelite who repented of all previous sins, and spent seventy years worshipping consistently. He would fast during the day and worship at night. He was so pious that he would refrain from resting in any sort of shade and from eating delicious foods.

When he died, some of his close relatives saw him in a dream and asked, ‘مَا فَعَلَ اللَّهُ بِكَ؟’ (How has Allah ﷻ treated you?) He replied, ‘Allah ﷻ held me accountable, and forgave all of my sins, but unfortunately I am still not allowed to enter Heaven because of using a toothpick without its owner’s permission. I had not apologised to its owner.’

(*Tanbīh-ul-Mughtarīn*, pp. 51)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

After all a sin is a sin

Dear Islamic brothers! Tremble with fear! When the wrath of Allah ﷻ intensifies, one can be punished even for such a sin he considers very minor, as mentioned in the previous narration that a righteous man was prevented from entering Heaven simply because he used a splinter as a toothpick without its owner’s permission and died without seeking

forgiveness from the owner. Ponder for a moment! What is the worth of a splinter? These days, people defraud others of millions of dollars and feel no remorse at it.

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

Delay in paying debt without respite is sin

O Muslims! Tremble with fear! The matter of fulfilling the rights of other people is very crucial. Violating someone's right, abusing him, frightening him by staring at him aggressively, threatening him, hurting his feelings by telling him off or in any other way, not paying his due debt or delaying the payment of his debt without a Shar'i exemption; these are all examples of depriving people of their rights.

Remember! If one owes someone money and is not in a position to pay it in cash but can pay it even by selling his household furniture, he must do so. If one does not pay debt without debtor's permission despite having the means to do so, he will remain a sinner unless he pays the debt. Whether he is awake or asleep, a sin will be recorded (in his book of deeds) for each and every moment. In other words, his meter of sins will continue to tick away. It is the consequence of delaying the payment of debt, what will be the severity of the sin of not paying it at all.

Burden of three paisas

A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ was asked a question about a (supposed) man called Zāid who delayed in paying a debt and made lame excuses without any valid reason. A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ answered: 'Zāid is a sinner, corrupt, an oppressor, a liar and liable for punishment, what else does he want to be called! If he dies without paying the debt he will have to give the creditors his good deeds. He will have to give 700 Ṣalāḥ with Jamā'at for approximately 3 paisas (that he owes). If he runs out of good deeds he will have to carry the burden of their (the creditors) sins and will be thrown into Hell.'

(*Fatāwā Razawīyyah (Jadīd)*, pp. 69, vol. 25)

Dear Islamic brothers! It is impossible for the oppressor to attain salvation without satisfying the oppressed one. However, if Allah ﷻ wants He ﷻ will reconcile between the oppressed and the oppressor on the Day of Judgement; otherwise, the oppressed will be given the good deeds of the oppressor. If this does not settle the case either, the sins of the oppressed will be given to the oppressor, and though this oppressor may have left the world as a pious man with heaps of good deeds, on Judgement Day he will be left empty-handed and be thrown into Hell. We seek Allah's refuge.

Who will be destitute on Judgement Day?

The Holy Prophet ﷺ once asked his companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, 'Do you know as to who a destitute person is?' They replied, 'Yā Rasūlallāh ﷺ the one who does not have wealth is a destitute.' He ﷺ said, 'The destitute in my Ummah is the one who will be brought on the Judgement Day with Ṣalāh, fasts and charity (in his book of deeds) but would have abused and accused someone, he would have taken wealth unlawfully and shed blood (or) beaten someone and as a result of these sins, his good deeds will be taken from him. If he runs out of good deeds and there are still claimants (against him), he would have to take the sins of the oppressed (people) and would resultantly be thrown into Hell.' (*Ṣaḥīḥ Muslim*, pp. 1394, *Hadīṣ* 2581)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Who is an oppressor?

Remember! It is not only the murderers, robbers and gangsters that are oppressors; in fact, anyone who violates even a minor right of the other person is an oppressor (and the other is the oppressed). For example, unlawfully taking even a single rupee of the other person, unlawfully scolding someone, staring aggressively at someone, teasing him etc. are all the acts of oppression.

If the oppressed also violated the rights of the oppressor, both of them would be oppressors and the oppressed in this case. There will be many such people who will be the 'oppressed' in one case and the 'oppressor' in the other.

Sayyidunā ‘Abdullāh Anīs رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated that on the Day of Judgement, Allah عَزَّوَجَلَّ will say, ‘No one shall enter Hell or Heaven until he/she is held accountable for the rights of people.’ So if anyone has violated the rights of others he will not enter Hell or Heaven until he compensates for it. (*Akhlāq-uṣ-Ṣāliḥīn*, pp. 55)

In order to get detailed information about people’s rights, please read the booklet ‘*Aftermath of Cruelty*’ published by Maktaba-tul-Madīnah. Yā Allah عَزَّوَجَلَّ protect Muslims from violating each others’ rights and enable us to apologize and forgive each other for all previous mistakes in this matter!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of dying in Ramadan

The fortunate Muslims who die in the blessed month of Ramadan not only remain safe from being questioned and punished in their graves, but also deserve Heaven. The honourable scholars رَحِمَهُمُ اللهُ تَعَالَى have said, ‘The Muslim who dies in this month will go straight into Paradise; as if the gate of Hell is closed for him.’ (*Anīs-ul-Wā’izīn*, pp. 25)

Glad tidings of Heaven for three people

Sayyidunā ‘Abdullāh Ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘If anyone dies at the end of Ramadan he will enter Heaven; if anyone dies at the end of the day of ‘Arafah (9th Zul-Hajj) he will enter Heaven too, if anyone dies whilst donating (in the path of Allah عَزَّوَجَلَّ) he will also enter Heaven.’ (*Hilyat-ul-Auliya*, pp. 26, vol. 5, Ḥadīṣ 6187)

Reward for fasting until Judgement Day

Mother of the believers, Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘If anyone dies in the state of fast, Allah عَزَّوَجَلَّ will bless him with the reward of fasting until the Day of Judgement.’ (*Firdaus - bimā’ Šaur-ul-Khaṭṭāb*, pp. 504, vol. 3, Ḥadīṣ 5557)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! How fortunate the fasting person is! If he dies in the state of fast, he will be granted the reward of fasting till the Day of Judgement. Sayyidunā Anas Bin Mālīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said that he heard Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, ‘Ramadan has come to you, the gates of Heaven are opened and those of Hell are closed, and the devils are held in captivity. The person who finds Ramadan but is not forgiven is a deprived one, because if he is not forgiven even in Ramadan, when will he be forgiven then?’ (*Majma’-uz-Zawāid*, pp. 345, vol. 3, Ḥadīṣ 4788)

Portals of Heaven are opened

Dear Islamic brothers! In Ramadan the gates of mercy and Heaven are opened, those of Hell are closed and the devils are chained. Sayyidunā Abū Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say to his companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, ‘The month of Ramadan has arrived; it is a very blessed month. Allah عَزَّوَجَلَّ has commanded you to fast in it. In this month, the gates of the skies are opened and those of Hell are closed. Satans are kept in chains. In this month there is a blessed night called Laīla-tul-Qadr which is greater than a thousand months. The person who is deprived of its blessings is (completely) deprived.’ (*Sunan Nasāī*, pp. 129, vol. 4)

Devils tied in chains

Sayyidunā Abū Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘In Ramadan the gates of the skies are opened.’ (*Ṣaḥīḥ Bukhārī*, pp. 626, vol. 1, Ḥadīṣ 1899)

Another narration says that the gates of Paradise are opened and those of Hell are closed (and) the devils are kept in chains. Another narration says that the gates of mercy are opened. (*Ṣaḥīḥ Muslim*, pp. 543, Ḥadīṣ 1079)

Why are sins committed despite Satan being in chains?

A renowned exegetist of the Quran Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْعَالَمِينَ has stated, ‘In Ramadan, the gates of the skies are opened, through which special bounties of Allah عَزَّوَجَلَّ descend upon the earth. The gates of the Heaven are also opened by which

the maidens of Heaven become aware that Ramadan has arrived in the world, and so they pray for the people of the world.

Further, it is also said that no one is punished in his grave in Ramadan. It implies that the gates of Hell are closed in Ramadan, due to which the heat of Hell does not reach the graves of sinners and even unbelievers. Satan, along with his offspring, is chained. If anyone commits sins in this month he does so due to the evil of his Nafs, not because of Satan.'

(Mirāt-ul-Manājil, pp. 133, vol. 3)

Sins are reduced to some extent

Dear Islamic brothers! It is generally observed that the Muslims get more interested in worship in Ramadan compared to other months. It becomes easier to perform righteous deeds and a reduction in sins takes place, though to some extent.

As soon as Satan is released

As soon as Ramadan ends and Satan is released, it seems as if a storm of sins has occurred. Too many sins are committed on Eid day that even the cinemas that are not filled the whole year round become full on Eid day. Fairs that are not seen all year round are held on Eid. It seems Satan is extremely annoyed as a result of being held in captivity a whole month and wants to take revenge within the day of Eid. All amusement parks fill with men and immodest women, theatres are always packed out on Eid, new films and dramas are released just for Eid, and hence countless Muslims become toys in the hands of Satan. However, there are some fortunate Muslims who are not heedless of Allah ﷻ and turn down the misleading invitation of Satan.

Mercy on fire worshipper

There was a fire worshipper who lived in Bukhara. One day he was walking through a Muslim marketplace along with his son. His son began to eat something publicly. Seeing his son eating, he slapped him and scolded him saying, 'Aren't you ashamed of eating in the Muslims' market in Ramadan?' His son replied, '(But) Father, you also eat in Ramadan, don't you?' The father replied, 'I don't eat in front of the Muslims, I eat at home where they can't see me, I don't desecrate this holy month.'

After some time, this fire worshipper died. Someone had a dream in which he saw the deceased stroll in Heaven. Amazed, the dreaming person asked, 'You were a fire worshipper; how did you get into Heaven?' He replied, 'You are right; I was a fire worshipper but at the time of death, Allah عَزَّوَجَلَّ blessed me with faith for honouring Ramadan and granted me Heaven after death.' (*Nuzḥa-tul-Majālis*, pp. 217, vol. 1)

Penalty for eating publicly in Ramadan

Dear Islamic brothers! Did you see? Allah عَزَّوَجَلَّ not only blessed a fire worshipper with faith for honouring Ramadan but also granted him the eternal blessings of Heaven. All those heedless brothers who don't honour Ramadan at all despite being Muslims should learn some lesson from this parable. They do not fast, dare to smoke cigarettes and chew Pān (betel) in front of fasting Muslims and some are so shameless that they even eat and drink publicly.

Remember! The honourable scholars of Islam رَحِمَهُمُ اللَّهُ تَعَالَى have stated, 'If anyone eats or drinks deliberately in public during the day in Ramadan without a Shar'ī exemption, his punishment is that he will be killed (by the Islamic ruler).'

(*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, pp. 392, vol. 3)

Are you not going to die?

Dear Islamic brothers! Please ponder! This is the punishment in this world for those who do not fast (this punishment can only be imposed by an Islamic ruler) then how horrific and severe the punishment of the hereafter will be!

O Muslims! Wake up from the sleep of heedlessness! How long will you make merry in this world? When would you realize the great loss of wasting the previous moments of your life in heedlessness? Are you not going to die?

Remember! A day will certainly come when you will be leaving this world. Death will put an end to all of your luxuries and pleasures. It will make you rest on soil in lieu of your comfortable and cosy mattress. It will take you out of your beautifully decorated rooms full of entertainment devices and lead you to your dark grave, and then, it will be futile

to regret. You have a chance now; repent sincerely of your sins and become punctual in your Ṣalāh and fasts.

Karlay tawbah̃ Rab kī raḥmat ḥay baṛī

Qabr mayn warnah̃ sazā hogī kaṛī

*Repent as the mercy of Allah is immense
Or else punishment in grave will be intense*

Dear Islamic brothers! In order to get rid of sinful life, join the Madanī environment of Dawat-e-Islami, a global & non-political movement for the propagation of the Quran and Sunnah. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ You will succeed in the worldly life as well as in the afterlife. Here is a blessing of Dawat-e-Islami.

Blessings of Sunnah-Inspiring speeches

The following is a summary of the statement a Pakistani Islamic brother made under oath: From 1987 to 1990 I was affiliated with a political movement. Due to escalating corruption and political unrest in Pakistan, my family talked me into leaving the country, so I ended up travelling to Oman. On November 3, 1990 I joined a garment factory in Muscat.

In 1992 an Islamic brother of Dawat-e-Islami joined our factory as a labourer. As a result of his individual effort, I began to offer Ṣalāh اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. The environment in the factory wasn't good at all. In our department, there were about 8 or 9 cassette players, and songs used to be played all the time in several different languages including Urdu, Punjabi, Pashtu, Hindi, Bengali etc, with the volume always turned up. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, due to the blessings of the company of this devotee of Rasūl, I began to hate music, so we both decided to buy the cassettes of Sunnah-Inspiring speeches released by Maktaba-tul-Madīnah and play them in the factory.

In the beginning we faced objections and criticism, but we didn't give up courage. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, These Sunnah-Inspiring speeches had a strong positive effect on me. The speeches that inspired me the most included, 'The First Night in Grave', 'Reality of the World', 'Unfortunate Groom', 'The Talking Grave' and 'Three Graves' (all in Urdu¹).

¹ You can buy these recorded speeches from Maktaba-tul-Madīnah in your own country.

I developed a mindset of hating sins and pondering over my Hereafter. The speeches also inspired a few others who began to support us. The devotee of Rasūl, who created this Madanī transformation in my heart, left his job and returned to Pakistan. We managed to get 90 more cassettes of Sunnah-Inspiring speeches from Pakistan.

At first, there were only 50 or 60 men in the factory who would offer Ṣalāh but as a result of listening to these speeches this number increased up to 250 اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. We contributed and bought an expensive 400 watt speaker that was installed to the wall so that we could listen to the speeches easily. We made a schedule of listening to the recitation of Quran from 7:00 to 8:00 in the morning, Na'ats of our Beloved and Blessed Rasūl صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم from 8:00 to 9:00 and then a Sunnah-Inspiring speech from 9:00 to 10:00.

Gradually, we collected 500 cassettes. Along with me, five other Islamic brothers also joined Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ we began Maṣjid Dars and gradually started a Sunnah-Inspiring weekly Ijtimā' in our factory which would be attended by more or less 250 Islamic brothers. Then we started a Madrasa-tul-Madīnah (for adults). Islamic brothers (of the factory) began to act upon Sunnah; several of them adopted the blessed Sunnah of growing a beard, a symbol of devotion to our Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and 20 to 25 Islamic brothers began to wear the blessed turban.

At first, our manager used to object to us for listening to the cassettes, but the sound of the speeches eventually changed his frame of mind. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, impressed and inspired by listening to the Sunnah-Inspiring speeches, he also began to offer Ṣalāh and grew a fist-length beard.

The Islamic brother further said: I have returned to Pakistan where I am currently trying to spread Sunnah as a Nigrān (responsible person) of the Mushāwarat of a division in Karachi. As Sunnah-Inspiring cassettes released by Maktaba-tul-Madīnah caused an enormous change in my life I wish every Islamic brother and sister listen to at least one Sunnah-Inspiring speech or Madanī Muḏākarah (i.e. question-answer session) daily, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ this will bring about huge blessings in the world as well as the Hereafter.

Dear Islamic brothers! Did you see the blessings of the cassettes of Sunnah-Inspiring speech released by Maktaba-tul-Madīnah! This brother was very fortunate; there are many other people who have been attending the weekly Ijtimā' for years yet they do not seem

to have changed their lives positively to a great extent. This might be because they do not listen to the speeches attentively. How will someone be able to gain the blessings of religious speeches by listening to them inattentively, looking around or talking during the speech? Listening to advice inattentively is a trait of the unbelievers and therefore Muslims must avoid it. Allah ﷻ says in verses 2 and 3 of Sūrah Anbiyā (part 17):

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَا هِيَ قُلُوبُهُمْ

When any new advice comes to them from their Creator they do not listen to it but inattentively, their hearts are in heedlessness.

[Kanz-ul-Īmān (Translation of Quran)] (Part 17, Anbiyā, verse 2)

So please make a habit of listening to Sunnah-Inspiring speeches. **إِنْ شَاءَ اللَّهُ ﷻ** You will be surprised to see the blessings¹.

Whole year's deeds ruined

Sayyidunā ‘Abdullāh Ibn ‘Abbās **رضي الله تعالى عنهما** has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind **صلى الله تعالى عليه وآله وسلم** has stated, ‘Verily, Heaven is adorned for the month of Ramadan from one year to the next. When Ramadan comes, Heaven says, ‘Yā Allah **ﷻ**! In this month, give me the people from amongst Your servants who will live in me.’ The Heavenly maidens say, ‘Yā Allah **ﷻ** in this month, give us our husbands from amongst Your servants.’ Then the Holy Prophet **صلى الله تعالى عليه وآله وسلم** said, ‘In this month, if anyone protects his Nafs avoiding intoxicant, refraining from laying a false blame on a Muslim and all type of sins, Allah **ﷻ** will marry him to 100 heavenly maidens every night, and He **ﷻ** will make for him a palace of gold, silver, rubies and emeralds in Heaven. This palace will be so enormous that even if the whole world is placed into it, the world would take up only as much amount of space as a herd of sheep takes up in the world. If anyone drinks an intoxicant or falsely accuses a Muslim or commits a sin, Allah **ﷻ** will ruin his one year’s (good) deeds.

¹ For more accounts of the blessings of Sunnah-Inspiring speeches please buy the booklet ‘The Blessings of Sunnah-Inspiring Speeches (Urdu)’ from Maktaba-tul-Madinah.

Therefore, refrain from heedlessness in Ramadan because it is the month of Allah ﷺ. Allah ﷺ has given you eleven months to take advantage of His bounties and enjoy them, and He ﷺ has specified one month for Himself, so fear (Allah ﷺ) concerning Ramadan.’ (*Mu’jam Awsaṭ*, pp. 414, vol. 2, Ḥadīṣ 3688)

Dear Islamic brothers! We have learnt that as there are glad tidings of reward and mercy for those who honour Ramadan, there are warnings as well for those who disrespect it by indulging in sins.

The foregoing Ḥadīṣ specifically mentions drinking intoxicant and laying a false blame on a Muslim. Remember! Alcohol is the mother of all evils, drinking it is Ḥarām and will lead to Hell. Sayyidunā Jābir ṛضى الله تعالى عنه has narrated that the Holy Prophet ﷺ has stated, ‘It is Ḥarām to consume even a small amount of the thing that intoxicates in large amount.’ (*Sunan Abī Dāwūd*, pp. 459, vol. 3, Ḥadīṣ 3681)

Blood and pus of Hell-dwellers

Laying a false blame on a Muslim is also Ḥarām and leads to Hell. A Ḥadīṣ states, ‘If anyone lays a false blame on a Muslim, Allah ﷺ will keep him in *Radgha-tul-Khabāl* until he is relieved of (the harm of) what he said.’ (*Sunan Abī Dāwūd*, pp. 427, vol. 3, Ḥadīṣ 3597)

Radgha-tul-Khabāl is the part of Hell where the blood and pus of Hell-dwellers accumulate. (*Mirāt-ul-Manājīḥ*, pp. 313, vol. 5) Commenting on the part of the Ḥadīṣ ‘Until he is relieved of (the harm of) what he said’ Shāh ‘Abdul Ḥaq Muḥaddiṣ Dihlvi رحمه الله تعالى عليه has stated, ‘It implies that he will be cleansed of this sin either by repenting of it or by suffering its punishment.’ (*Ashi’at-ul-Lam’āt*, pp. 290, vol. 3)

Sins in Ramadan!

Sayyidatunā Umm-e-Ĥānī ṛضى الله تعالى عنها has narrated that the Beloved and Blessed Rasūl ﷺ warned, ‘My Ummah will not be disgraced as long as it fulfils the rights of Ramadan.’ He ﷺ was asked as to what was meant by the disgrace of Ummah in this matter, he ﷺ replied, ‘Committing sins in this month.’

He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has further stated, ‘If anyone fornicates or drinks alcohol in this month Allah عَزَّوَجَلَّ and all His angels curse him, if he dies before the next Ramadan he will not have a single virtue to save him from the fire of Hell. So fear (Allah عَزَّوَجَلَّ) concerning Ramadan. As the reward of good deeds is increased in this month compared to other months, the severity of sins also increases.’ (*Mu’jam Ṣaghīr*, pp. 60, vol. 9, Ḥadīṣ 1488)

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Beware, ungrateful ones!

Dear Islamic brothers! Tremble with fear! Don’t waste the blessed moments of Ramadan in sinful activities. As rewards for virtuous actions are increased in this month the nuisance of sins is also increased. One who fornicates or drinks alcohol in Ramadan is so unfortunate that if he dies before the next Ramadan he will not have a single virtue to save him from the fire of Hell.

Remember! The fornication of the eyes is to misuse them (by looking at Nā-Maḥram women etc.) and that of the hands is to touch a woman (or an attractive young boy with lust), so beware! In Ramadan, do your best to avoid misusing your eyes in any way. Do not look at women and attractive boys. Apply Madanī guard to your eyes as long as possible (make every possible effort to keep your eyes lowered). Alas! Sometimes even the Muslims who offer Ṣalāh and fast face the wrath of Allah عَزَّوَجَلَّ and the punishment of fire as a result of desecrating Ramadan.

Black spot on heart

A Ḥadīṣ states, ‘When a person commits a sin, a black spot is marked on his heart. If he commits another sin another black spot is marked on his heart (and this carries on) until his (whole) heart becomes black. Then advice has no effect on his heart.’ (*Ad-Dur-rul-Manṣūr*, pp. 446, vol. 8)

It's obvious that if someone's heart is rusty and black then how can words of piety and advice affect him? It becomes extremely difficult for such a person to avoid sins in Ramadan as well as in other months, and he finds it hard to perform good deeds. If somehow he does manage to occupy himself in acts of piety he does not enjoy himself carrying them out and tries to find the ways to avoid the Sunnah-Inspiring Madanī environment. His Nafs makes him have long hopes and he becomes heedless and eventually dissociates himself from the Madanī environment. Such a person wastes the blessed moments of Ramadan, playing and listening to music, playing cards and chess, gossiping, chatting etc. and thereby ruins these sacred and blessed moments.

Cure for blackness of heart

It is absolutely vital to treat this blackness of heart. An extremely effective treatment is to become the disciple of a perfect Murshid. In other words, one should become the disciple of a pious and righteous man who abides by Sunnah, whose vision makes his disciples remember Allah ﷻ and His Beloved Rasūl ﷺ, whose speech motivates his followers to offer Ṣalāh and act upon the blessed Sunnah and whose company inspires others to prepare for death and the afterlife. If one is fortunate enough to find such a competent Murshid then this blackness of heart will certainly be cured, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Remember! We are not allowed to pass such comments about any particular Muslim sinner as his heart is black or it has been sealed, due to which he does not accept my call to righteousness. Allah ﷻ has the power to make him repent and come onto the straight path. May Allah ﷻ remove the blackness of our hearts!

آمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Here is an admonitory parable, please read it and tremble with fear of Allah ﷻ! Those who play cards, chess, video games, watch films and dramas, listen to music etc. despite fasting should particularly listen to it attentively.

Horrific scene of grave!

Once Amīr-ul-Muminīn, Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ went to a cemetery in Kufa to visit graves. Seeing a newly-prepared grave, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ desired to get to know of its internal state, so he رَضِيَ اللَّهُ تَعَالَى عَنْهُ implored Allah عَزَّوَجَلَّ humbly, ‘Yā Allah عَزَّوَجَلَّ reveal to me the condition of the deceased buried in this grave.’ Immediately, all the veils between him and the deceased were lifted. What he saw was a horrific scene; the deceased was being burnt in fire and screaming out for help from Sayyidunā ‘Alī رَضِيَ اللَّهُ تَعَالَى عَنْهُ:

يَا عَلِيُّ! أَنَا غَرِيقٌ فِي النَّارِ وَحَرِيقٌ فِي النَّارِ

O ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ! I am drowned in fire and I am burning in fire.

The dreadful scene of the grave and the screams of the deceased person saddened Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. He lifted his hands in the court of his Merciful Allah عَزَّوَجَلَّ and began to pray with utmost humility for the forgiveness of the deceased. A voice from Ghayb echoed, ‘O ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ! Do not intercede for him as he used to disrespect Ramadan in spite of fasting, he did not refrain from committing sins even in Ramadan, he used to fast during the day but would indulge in sins at night.’

Listening to this voice, Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ became even more sad; he رَضِيَ اللَّهُ تَعَالَى عَنْهُ prostrated and began to cry. (With tears in his eyes) he said, ‘Yā Allah عَزَّوَجَلَّ! Please accept my supplication, this man has called out to me for help with high hopes, O Creator عَزَّوَجَلَّ do not disappoint me in front of him, have mercy on him and forgive this helpless man.’ Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ continued to pray in the court of Allah عَزَّوَجَلَّ. He then heard a voice say, ‘O ‘Alī رَضِيَ اللَّهُ تَعَالَى عَنْهُ! We have forgiven him for the sake of your grieved heart.’ The man was then relieved of punishment. (*Anīs-ul-Wā’izīn*, pp. 25)

Conversation with the deceased

Dear Islamic brothers! Amīr-ul-Muminīn Sayyidunā ‘Alī رَضِيَ اللَّهُ تَعَالَى عَنْهُ was blessed with a high spiritual status. By the grace of Allah عَزَّوَجَلَّ he رَضِيَ اللَّهُ تَعَالَى عَنْهُ was able to talk with the dead.

Here is another parable: ‘Allāmah Jalāluddīn Suyūṭī Shāfi’ī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that Sayyidunā Sa’id Bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘We passed by a cemetery in the company of Amīr-ul-Muminīn, Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم. He رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ’. Will you tell us about your state or shall we tell you about ours?’ The narrator said, ‘We heard a voice from inside one of the graves, رَضِيَ اللهُ تَعَالَى عَنْهُ O Amīr-ul-Muminīn رَضِيَ اللهُ تَعَالَى عَنْهُ! Please, tell us what happened in the world after we left.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘Your wives have remarried, your wealth has been distributed, your children have become orphans and your enemies are now living in the strong houses you built. Now tell us about your state.’

A voice from within one of the graves said, ‘Our shrouds are torn, our hair is messy, our flesh has torn to pieces, our eyes have fallen out onto our cheeks, our nostrils are full of pus, we reaped what we sowed, we suffered loss in what we left behind, and now we are with our deeds. (In other words, the one with righteous deeds will find peace in Heaven, and the evil doer will suffer the consequences of his deeds).’ (*Sharḥ-uṣ-Ṣudūr*, pp. 209)

Amusement in nights of Ramadan

Dear Islamic brothers! These two parables should serve as an eye-opener for us. Man makes merry so long as he is alive, but when he dies, his eyes do not close, in actual fact, they open. Righteous deeds and the wealth spent in the path of Allah عَزَّوَجَلَّ benefit the deceased, but it is unlikely that the wealth the deceased leaves behind will be spent wisely. There is just a little hope that the heirs of the deceased will spend his wealth in the path of Allah عَزَّوَجَلَّ for the betterment of his afterlife. If the deceased left unlawful (Ḥarām) wealth and instruments of sins such as musical instruments, a game shop, a music centre, a cinema, a pub, a casino, an illegal business etc. he would face severe and unimaginable suffering in his grave.

In the parable ‘Horrid Scene of Grave’ we can imagine the horrible punishment given to the deceased who disrespects Ramadan. All of us should take some lesson from it. Unfortunately, during the sacred nights of Ramadan many youngsters play cricket, football etc. in streets. They not only waste these precious moments by depriving themselves of worshipping but disturb other people as well. They neither worship themselves nor let

others do. These amusements make a Muslim heedless of Allah ﷻ, therefore righteous Muslims always stay away from them. Let alone playing, the pious Muslims avoid even watching and listening to commentaries of such useless activities. Therefore, we must avoid these things, especially in the sacred moments of Ramadan.

‘Passing time’ whilst fasting

There are many such unwise people who fast but then put the honour of Ramadan aside and indulge in unlawful activities such as playing chess, cards and listening to music in the name of ‘passing time’.

Remember! Playing chess and cards is prohibited even if no money or bet is involved. A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ has declared it Ḥarām to play cards because they have images of living beings printed on them. He رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ said, ‘Ganjifah (a card game) is prohibited because it shows honour to images in addition to being a useless activity.’ (*Fatāwā Razawiyyah (Jadīd)*, pp. 141, vol. 24)

What is best form of worship?

O fasting Islamic brothers! O seekers of Heaven! Never waste the precious moments of Ramadan in useless and idle activities! Life is very short, so take advantage of its precious moments. Instead of wasting your time by playing cards and listening to songs in the name of ‘passing time’ try to utilize it reciting the Holy Quran and Ṣalāt-‘Alan-Nabī and remembering Allah ﷻ. The more thirst and hunger you endure the more you will be rewarded. It is narrated, أَفْضَلُ الْعِبَادَاتِ أَحْمَرُهَا (The best worship is the one that involves more hardship).’ (*Kashf-ul-Khifā-wa-Muzīl-ul-Ilbās*, pp. 141, vol. 1, Ḥadīṣ 459)

Imām Sharafuddīn Nawawī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ has said, ‘The reward and excellence of worship augments when it involves more hardships and expenses.’ (*Sharah Ṣaḥīḥ Muslim lin-Nawawī*, pp. 390, vol. 1)

Sayyidunā Ibrāhīm Bin Adḥam رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ has said, ‘The harder a deed is in the world the heavier it will be on the scales on the Judgement Day.’ (*Taḏkira-tul-Auliya*, pp. 95)

These narrations make it clear that the harder we find it to fast and the more our Nafs resent fasting the heavier our fasts will be on the scale on the Day of Judgement,

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Oversleeping in fast

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated in *Kīmīyā-e-Sa'ādat*, 'It is a Sunnah for a fasting person to avoid sleeping in excess during the day, he should remain awake so that he feels hunger and weakness.' (*Kīmīyā-e-Sa'ādat*, pp. 185) (Although it is preferable to sleep a little, if somebody passes his time sleeping he will not be a sinner, provided that he fulfils compulsory worships).

Dear Islamic brothers! It is obvious that if someone spent the whole day whilst sleeping, he would not feel any hardship in fasting. Imagine Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي advises us to avoid even oversleeping because our time would waste, so what about the people who misuse their time playing games and committing Ḥarām acts. Are they not unfortunate and deprived ones? Please try to realise the significance of this month, keep fasts wholeheartedly and earn the pleasure of Allah عَزَّوَجَلَّ.

Yā Allah عَزَّوَجَلَّ! Grant every Muslim the blessings of Ramadan! Enable us to make the most of this month positively and save us from disrespecting it!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! In order to develop the motivation of respecting Ramadan, acquiring its blessings, earning virtues and saving yourselves from sins, please join the Madanī environment of Dawat-e-Islami and accompany the devotees of Rasūl in Madanī Qāfilah to acquire knowledge of Sunnah. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, You will be amazed to see the results.

Reward of performing Fikr-e-Madīnah daily

Here is a summary of the account given by an Islamic brother. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** I love Madanī In'āmāt and I do Fikr-e-Madīnah every day. Once I travelled with devotees of Rasūl in a Sunnah-Inspiring Madanī Qāfilah of Dawat-e-Islami, a global & non-political movement of the Quran and Sunnah.

Our Qāfilah reached Baluchistan (Pakistan). It was in this Qāfilah that Allah **عَزَّوَجَلَّ** opened the door of mercy for this sinner. When I slept at night, I saw the Beloved and Blessed Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** in dream. His blessed lips began to move, and these words were uttered, 'I will take with me into Heaven all those who carry out Fikr-e-Madīnah everyday in the Madanī Qāfilah.'

Shukriyah kyūn kar adā ho āp kā Yā Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Kay paṛawsī khuld mayn apnā banāyā shukriyah

Yā Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! I'll always remain extremely grateful to you

As you have made me your neighbour in Paradise, I thank you

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

What is Fikr-e-Madīnah?

Dear Islamic brothers! For the betterment of the Muslims in the world as well as in the Hereafter, **72** Madanī In'āmāt for Islamic brothers, **63** for Islamic sisters, **92** for male Islamic students, **83** for female Islamic students and **40** for children have been given in the form of a questionnaire. These Madanī In'āmāt booklets can be bought from Maktaba-tul-Madīnah. These booklets should be filled in everyday and handed in to the relevant responsible person of Dawat-e-Islami within the first ten days of every Madanī (Islamic) month.

Fikr-e-Madīnah is a term used in Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madanī In'āmāt booklet whilst reflecting upon virtuous and evil deeds.

Please buy a booklet of Madanī In'āmāt. If you do not want to fill it in for the time being, it does not matter, but at least look at it for 25 seconds every day (in connection with the 25th date of the 'Urs of Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن). **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Looking at it daily will lead you to reading it, which will eventually lead you to doing Fikr-e-Madīnah and filling it in, and if you begin to fill it in, then you will see its blessings for yourself, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Madanī In'āmāt par kartā ḥay jo koī 'amal

Maghfirat kar bay-hisāb us kī Khudā-e-Lam-Yazal

*One acting upon Madanī In'āmāt be forgiven, O Almighty
And be blessed with Paradise, without accountability*

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Five before five

Certainly, life is very short. The time we have once spent will never come back, and any hope of having time in future is deception as we do not know what would happen to us in future. Perhaps we may die the next moment. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Value five things before five things: (1) Youth before old age (2) Health before illness (3) Wealth before deprivation (4) Leisure before busyness [i.e. being busy]. (5) Life before death.'

(Al-Mustadrak, vol. 5, pp. 435, Ḥadīṣ 7912)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Rules of Fasting (Hanafi)*

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

After the demise of Sayyidunā Shaykh Aḥmad Bin Manṣūr رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ, someone from Shiraz had a dream in which he saw Sayyidunā Shaykh Aḥmad Bin Manṣūr رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ, dressed in a heavenly garment with a crown of pearls on his head, standing in the Miḥrāb (arch) of the main Maṣjid of Shiraz. The dreaming person asked as to how Allah عَزَّوَجَلَّ treated him, he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ replied, ‘Allah عَزَّوَجَلَّ not only forgave me and bestowed upon me (this) crown but also made me enter the Heaven.’ When the dreaming person asked the reason of this great privilege, Sayyidunā Shaykh Aḥmad Bin Manṣūr رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ replied, ‘I used to recite Ṣalāt upon the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ abundantly and this act of mine brought about my success.’ اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (Al-Qaul-ul-Badī’, pp. 254)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Allah عَزَّوَجَلَّ has bestowed upon us His great favour in the form of the fasts of Ramadan so that we could attain piety and divine pleasure, as Allah عَزَّوَجَلَّ says in Sūrah Baqarah (part 2 verses 183-184):

* The rulings mentioned in this chapter are all according to the Ḥanafī school of thought. Therefore, Ḥanbalī, Shāfi‘ī and Mālīkī Islamic brothers and sisters should refer to the scholars of their respective schools of thought.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾
 أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
 مِسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

O those who believe! Fasting has been made obligatory upon you as were made obligatory upon those before you, so that you may become pious. The days are counted. Then whosoever among you is ill or on a journey then same number of fasting in other days, and those who have no strength, should give in fine meal to a needy: then whosoever does more good, then that is better for him, and fasting is better for you if you know.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Baqarah, verses 183-184)

For whom fast is Farḍ?

Like Ṣalāḥ, the fasts of Ramadan are also Farḍ for every such (male and female) Muslim who is sane and has reached puberty. It is stated in *Durr-e-Mukhtār* that fasts were declared Farḍ on 10th Sha'bān two years after Hījrah. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, pp. 330, vol. 3)

Reason of fasts becoming Farḍ

Most of the acts in Islam remind us of faith-refreshing Islamic and historical events. Running between Ṣafā and Marwāḥ reminds us of Sayyidatunā Hājirah's رَضِيَ اللهُ تَعَالَى عَنْهَا walking and running between these two mountains seven times in search of water for her son Sayyidunā Ismā'il عَلَيْهِ السَّلَام. Allah عَزَّوَجَلَّ liked this act and declared it Wājib for all those who perform Hajj and 'Umrah to imitate her in order to keep this act alive.

Likewise, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spent some days of Ramadan in seclusion in the cave of Hīrā where he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to refrain from eating during the day and worship Allah عَزَّوَجَلَّ at night. In order to keep the memory of this blessed act of His Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ alive Allah عَزَّوَجَلَّ made it Farḍ for us to fast in Ramadan.

Fasts of the Prophets ﷺ

The people of the previous Ummahs also fasted but their manner of fasting was different from ours.

According to narrations, Sayyidunā Ādam ﷺ would fast on the 13th, 14th and 15th dates. (*Kanz-ul-‘Ummāl*, pp. 257, vol. 8, Ḥadīṣ 24188)

Sayyidunā Nūḥ ﷺ used to fast every day. (*Sunan Ibn Mājah*, pp. 333, vol. 2, Ḥadīṣ 1714)

Sayyidunā ‘Īsā ﷺ would fast every day and would never miss even a single fast. (*Kanz-ul-‘Ummāl*, pp. 304, vol. 8, Ḥadīṣ 24624)

Sayyidunā Dāwūd ﷺ used to fast on alternate days. (*Ṣaḥīḥ Muslim*, pp. 584, Ḥadīṣ 1189)

Sayyidunā Sulaymān ﷺ used to fast on the first three, the middle three and the last three days of every month. (*Kanz-ul-‘Ummāl*, pp. 304, vol. 8, Ḥadīṣ 24624)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Fasting person possesses strong faith

Dear Islamic brothers! (Imagine) It is extremely hot, the throat and lips of the fasting Muslim have been dry due to thirst, he has water and food as well, but he does not even look at them despite extreme thirst and hunger due to his steadfast belief in Allah عَزَّوَجَلَّ. He knows that although no one watches him apparently, in fact, none of his actions is concealed from Allah عَزَّوَجَلَّ. This firm faith of the fasting Muslim is the practical outcome of fast. Other forms of worship involve physical movements and are visible to others but fast is such a form of worship which no one can come to know, only Allah عَزَّوَجَلَّ knows. Even if a person eats secretly, people will still regard him a fasting person, but he refrains from eating for the pleasure of Allah عَزَّوَجَلَّ only.

Dear Islamic brothers! If possible, make your children fast from their early age so that they won't face any difficulty in fasting after they reach the age of puberty. The respected

scholars رَحْمَةُ اللَّهِ تَعَالَى have said, ‘When children reach the age of ten and are healthy enough to fast they should be made to fast in Ramadan. If they do not fast despite being healthy enough to do so, they should be strictly made to fast even by beating. If they break it, they will not be ordered to make up for it (do Qaḍā), but if they break their Ṣalāh, they will be ordered to offer it again.’ (*Rad-dul-Muḥtār*, pp. 385, vol. 3)

Does man fall ill due to fast?

There is a general misconception that a person falls ill as a result of fasting but this has nothing to do with reality. A’lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى has stated in *Al-Malfūz* (part 2, page 143), ‘Once I saw my respected father Sayyidunā Maulānā Naqī ‘Alī Khān رَحْمَةُ اللَّهِ تَعَالَى in my dream a few weeks before Ramadan; he said, ‘Son, you will fall severely ill in the following Ramadan, but be careful, you should not miss even a single fast.’ As my father predicted, I did fall severely ill in Ramadan but I did not miss even a single fast. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ granted me good health by the blessing of fasts. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘صُومُوا تَصِحُّوا’ (*Fast; you will get healthy*).’ (*Ad-Dur-rul-Manšūr*, pp. 440, vol. 1)

Fast improves health

Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has narrated that the Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah عَزَّوَجَلَّ sent a revelation to one of the Prophets of Banī Isrāīl commanding him to inform his Ummaḥ that if anyone fasts a day for My pleasure, I will grant him good health and reward him greatly.’ (*Shu’ab-ul-Īmān*, pp. 412, vol. 3, Ḥadīṣ 3923)

صَلُّوا عَلَى الْحَبِيب صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّد

Swollen stomach

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the foregoing Ḥadīṣ makes it clear that fast not only improves our health but also provides us with an opportunity to get great reward. The scientists of the present age have also accepted this fact.

Therefore, professor Moore Palid of Oxford University has stated, ‘While studying Islamic books, I was astonished to know that Islam has given a great gift to its followers in the form of fasts! I also felt like fasting, so I began to fast in conformity with Islamic method. My stomach was swollen for quite a while; surprisingly, I felt an obvious reduction in pain as a result of fasting for just a few days. Therefore, I kept on fasting and recovered from my illness within a month.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Astonishing discoveries

A priest from Holland, Alf Gaal, has stated, ‘I made several patients suffering from diabetics, heart and stomach diseases fast continuously for thirty days. Resultantly, the diabetes of the diabetics came under control, the heart patients felt a decrease in their fear and breathing problems, and the condition of the stomach patients improved the most.’ Sigmund Freud, a psychologist, has also accepted the fact that fast is an excellent cure for physical stress, depression and mental disorders.

Team of researchers

According to a newspaper report, a team of researchers and doctors from Germany, England and America came to Pakistan in Ramadan. They chose Bāb-ul-Madīnah Karachi, Markaz-ul-Auliya Lahore, and the city of Muḥaddiṣ-e-A’zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Sardarabad (Faisalabad) for their research. The report issued by the researchers after the surveys concluded that the Muslims suffer relatively less ear, nose and throat (E.N.T.) illnesses as a result of ablution (Wuḍū) they make prior to their daily Ṣalāh they offer in abundance in the month of Ramadan. The Muslims also get less stomach, liver, heart and nerve problems as they eat less due to fast.

Excessive eating causes illnesses

Dear Islamic brothers! Fast does not cause any illness at all, in fact, people fall ill in Ramadan in consequence of eating oily and fried things at the time of Ṣaḥarī and Iftār.

Further, many people eat and drink different things every now and then at night. Therefore, one should avoid excessive eating in Ramadan. At Saḥarī, one should not eat so much food that he ends up burping all day and does not feel any hunger and thirst at all.

In fact, the enjoyment of fast lies in bearing thirst and hunger. Extremely hot weather, dry lips and extreme hunger! If only this condition would remind us of the sweet heat and cool sunshine of Madina-tul-Munawwarah! And, if only it would remind us of the extremely heart-rending incident of Karbalā where the flowers of Prophet's garden were brutally trampled under feet on the scorching desert. Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ and his companions sacrificed their lives for Islam in the state of extreme thirst, hunger and helplessness. When we feel even more hunger, if only the thought of the blessed stone our Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tied to his blessed stomach would remind us of his hunger.

Dear Islamic brothers! We should fast in such a way that evokes the memories of our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, his companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and other saints رَحِمَهُمُ اللَّهُ تَعَالَى.

Delivery without operation

Dear Islamic brothers! Join Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah in order to get the spiritual benefits of fast and develop the Madanī mindset. Travel with its Madanī Qāfilaḥs in the company of Rasūl's devotees to learn the Sunnahs of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! There are great blessings of the Sunnah-Inspiring Ijtimā'āt and Madanī Qāfilaḥs of this Madanī movement. Here is a summary of the account given by an Islamic brother of Hyderabad (Bāb-ul-Islam, Sindh) in his own words: In 1998, my wife was expectant; I was in a difficult situation as the doctor had declared that she may have to undergo a caesarean (operation). Meanwhile, the 3-day Sunnah-Inspiring global Ijtimā' of Dawat-e-Islami had also approached. I intended to travel for thirty days with a Madanī Qāfilaḥ in the company of Rasūl's devotees after the Ijtimā'. Prior to leaving for Multan to attend the Ijtimā', I took my bag with me to the hospital where my family members and other relatives assured their co-operation. My wife said her farewell with tears in her eyes.

I pinned all my hopes on the Ijtimā' and Madanī Qāfilāh for the solution to the problem as I was too poor to afford the expenses of the operation. I prayed a lot during the Ijtimā'. Having attended the concluding heart-rending supplication of the Ijtimā', when I phoned home, my mother informed me happily: 'Congratulations! Allah عَزَّوَجَلَّ has blessed you with a baby girl last night without an operation.' Delighted and excited by the good news, I asked my mother whether to come home or travel for thirty days. She ordered me to travel with the Madanī Qāfilāh saying, 'Son, don't worry, travel for thirty days without any tension.'

Despite having a strong desire to see my new born baby girl, I travelled with the Madanī Qāfilāh for thirty days. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! My problem was solved due to the blessing of Ijtimā' and Madanī Qāfilāh. My family also got very impressed by the blessing of Madanī Qāfilāh. Even my wife remarked, 'I feel safe, when you are with a Madanī Qāfilāh.'

Operation nā ho, koī uljhan nā ho

Gham kay sā-ay dhalayn, Qāfilay mayn chalo

Bīwī bachchay sabhī, khūb pā-ayn khūshī

Khayriyat say raḥayn, Qāfilay mayn chalo

*To avoid operation and to remove tension, travel with Madanī Qāfilāh
If you desire protection for your wife and children, travel with Madanī Qāfilāh*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Compensation for previous sins

Sayyidunā Abū Sa'īd Khudrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'If anyone fasts in Ramadan realising its limits and avoiding what should be avoided, this will compensate for all his previous sins.' (*Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Ḥibbān, pp. 183, vol. 5, Ḥadīṣ 3424*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Reward for fast

Sayyidunā Abū Ḥurāirah رضي الله تعالى عنه has narrated that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم has said: ‘For every act of piety, man is rewarded ten to seven hundred times more. Allah عَزَّوَجَلَّ said **إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ** (*except fasting, because fasting is for Me and I will give its reward Myself*).

Allah عَزَّوَجَلَّ also says, ‘Man refrains from satisfying his desires and eating food for My pleasure. There are two glad tidings for the man who fasts; one at the time of sunset and the other when he meets his Rab عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ likes the smell emanating from a fasting person’s mouth more than the fragrance of musk.’ (*Ṣaḥīḥ Muslim, pp. 580, Ḥadīṣ 1151*)

There is another saying, ‘Fasting is a shield; when any of you fast, he should neither utter words of indecency nor shout. If any one else abuses him or wants to fight him, he should say ‘I am fasting.’ (*Ṣaḥīḥ Bukhārī, pp. 624, vol. 1, Ḥadīṣ 1894*)

Special reward for fasting

Dear Islamic brothers! The foregoing blessed Aḥādīṣ mention several virtues of fasting. There is a great reward for the one who fasts abiding by Sharī’ah and Sunnah, which involves avoidance not only from eating, drinking and intercourse but also from all the sins. By the grace of Allah عَزَّوَجَلَّ such a fast will compensate for all the previous sins. Especially the Ḥadīṣ which mentions the words **إِنَّهُ لِي وَأَنَا أَجْزِي بِهِ** (*the fast is for Me and I will give its reward Myself*) is very noteworthy.

According to *Tafsīr-e-Na’īmī*, ‘Some Muḥaddīṣīn¹ have read this Ḥadīṣ in the following manner **أَنَا أَجْزِي بِهِ** which will then mean ‘*I am its reward.*’ **سُبْحَنَ اللَّهُ عَزَّوَجَلَّ**. So, the fasting person finds even Allah عَزَّوَجَلَّ by fasting.

Reward for virtuous deeds is Paradise

Dear Islamic brothers! Several verses of the glorious Quran mention that the reward for virtuous deeds is Heaven. Allah عَزَّوَجَلَّ says in Sūrah Bayyinaḥ (part 30, verses 7 & 8):

¹ Highly knowledgeable scholars of Aḥādīṣ.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۖ ﴿٨﴾

Undoubtedly, those who believed and did good deeds, are the best of creatures. Their recompense is with their Rab عَزَّوَجَلَّ, gardens of habitation, beneath which flow streams. (They would) abide therein forever, Allah عَزَّوَجَلَّ is well pleased with them and they are pleased with Allah عَزَّوَجَلَّ, this is for him who fears his Rab.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Bayyinah, verses 7, 8)

Saying ‘رَضِيَ اللَّهُ تَعَالَى عَنْهُ’ with name of non-Ṣaḥābī

Dear Islamic brothers! Some people have the misconception that the phrase ‘رَضِيَ اللَّهُ تَعَالَى عَنْهُ’ can only be used with the name of a Ṣaḥābī (companion of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ). The last part of the verse, ‘رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۖ’ has refuted this misconception, making it as clear as day that رَضِيَ اللَّهُ تَعَالَى عَنْهُ can be written with the name of any such Muslim who fears Allah عَزَّوَجَلَّ. There is no specification of companions or non-companions in this regard. It should remain clear that writing and saying رَضِيَ اللَّهُ تَعَالَى عَنْهُ for every Ṣaḥābī and Walī is quite permissible.

A Ṣaḥābī is the one who was blessed either with the company of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or who saw him in his visible life even for a moment in the state of faith, and who passed away in the state of faith either. A Walī, no matter how great he may be, cannot reach the rank of a Ṣaḥābī. Every Ṣaḥābī is just (‘Ādil) and is destined to enter Heaven.

Anyhow, returning to the topic of fasting, virtues such as Ṣalāḥ, Hajj, Zakāḥ, helping the poor, visiting the sick, caring for beggars etc. all lead to Heaven but fasting leads to the Creator of Heaven عَزَّوَجَلَّ.

I want owner of pearls

One day, throwing some precious pearls in front of his officers, Maḥmūd Ghaznawī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said, ‘Take them.’ He then left them behind. A few moments later, as he

turned back he saw Ayāz follow him on his horse. He asked, ‘Ayāz, don’t you want any pearls?’ He replied, ‘Your honour, those who wanted pearls are busy collecting them, it is not the pearls but the owner of the pearls that I seek.’

We belong to Rasūlullāh, Heaven belongs to Rasūlullāh ﷺ

There is a Ḥadīṣ in this regard. Sayyidunā Rabī’ah Bin Ka’b Aslamī رضى الله تعالى عنه said, ‘One day I helped the Holy Prophet ﷺ make Wuḍū. Pleased, Beloved and Blessed Prophet ﷺ said to me, ‘سَلْ رَبِّعَةً!’ [Rabī’ah ask (you will be given what you ask for)]. I replied, ‘أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ’ (I ask you to keep me in your company in Heaven).

*Tujh say tujhī ko māng lūn to sab kuch mil jāye
Saw suwālawn say yehī aik suwāl achchā hay*

*To ask you for your closeness is to get everything
This plea is better than hundreds of other pleadings*

Rasūlullāh ﷺ further asked, ‘أَوْ غَيْرَ ذَلِكَ?’ (Anything else?), I replied, ‘Just this.’ (In other words, Yā Rasūlallāh ﷺ! After seeking your closeness in Jannat-ul-Firdaus, what is left in the world and the Hereafter for me to ask for!)

*Tujh say tujhī ko māng kar māng lī sārī kāināt
Mujh sā koī gadā nahīn, tujh sā koī sakhī nahīn*

*By asking you for your closeness I have asked for whole universe
Like me no one is destitute, and like you no one is generous*

After Sayyidunā Rabī’ah رضى الله تعالى عنه asked for the closeness of the Beloved and Blessed Prophet ﷺ in Jannat-ul-Firdaus and declined to ask for anything else, the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ said: ‘فَاعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ’ [Then help me by prostrating abundantly]. (Ṣaḥīḥ Muslim, pp. 253, Ḥadīṣ 489) (In other words, we have granted you Heaven, now keep offering Nafl Ṣalāh abundantly as gratitude).

Ask for anything you want!

سُبْحَنَ اللَّهِ عَزَّوَجَلَّ! This blessed Ḥadīṣ has refreshed our faith. Sayyidunā Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dihlvi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has said, ‘The word ‘ask’ uttered by the blessed tongue of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ without any restriction and limitation shows that he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has complete authority given to him by Allah عَزَّوَجَلَّ. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ can give whatever and to whomever he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ wants.’ ‘Allāmah Būṣīrī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has written the following couplet in his famous Qaṣīdah Burdah Sharīf:

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَصَرَّتْهَا
وَمِنْ عُلُومِكَ عِلْمَ اللُّوحِ وَالْقَلَمِ

Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Both the world as well as the Hereafter are (only) a portion of your generosity. The knowledge of the Lauḥ-e-Maḥfūz and the Pen is simply a part of your knowledge.

*Agar khayriyat dunyā-o-‘uqbā ārzū dārī
Badargāḥash bāyād-e-ḥarcheḥ man khawāḥī tamannā kun*

*If you want the goodness of the world and the Hereafter
then come to this court and ask for whatever you want*

(Ashi’at-ul-Lam’āt, pp. 424-425, vol. 1)

*Khāliq-e-Kul nay āp ko Mālik-e-Kul banā diyā
Dawno jahān day diye qabza-o-ikhtiyār mayn*

*The Creator has made you the owner
And has given both worlds in your power*

Heavenly portal

Sayyidunā Saḥl Bin ‘Abdullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘There is a portal in Heaven called Rayyān. On the Day of Judgement, this portal will be opened for those who fast (in the world); no one else will be allowed to enter through this portal. It will be announced, ‘Where are the people who used to fast?’ They will stand up and no one else will be allowed to enter through this portal. It will be closed after they enter the Heaven.’ (Ṣaḥīḥ Bukhārī, pp. 625, vol. 1, Ḥadīṣ 1896)

Dear Islamic brothers! **سُبْحَنَ اللَّهُ عَزَّوَجَلَّ**! How fortunate the fasting Muslims are! They will be given great honour on the Day of Judgement. There will also be other fortunate Muslims walking into Heaven, but these Muslims will be given the privilege of entering through the portal called ‘Rayyān.’

Excellence of one day’s fast

Sayyidunā Salamaḥ Bin Qaiṣar **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated that the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: ‘Anyone who fasts a day for Allah’s pleasure, Allah **عَزَّوَجَلَّ** will move him as far away from Hell as is the distance a baby-crow covers flying continuously until it grows old and dies.’ (*Musnad Abī Ya’lā*, pp. 383, vol. 1, Ḥadīṣ 917)

Age of crow

Dear Islamic brothers! Crows remain alive for a long time. *Ghunya-tuṭ-Ṭālibīn* states: ‘A crow can live up to five hundred years.’

Red rubies palace

Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq A’zam **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated that the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: ‘If anyone keeps even a single fast with silence and peace in Ramadan, Allah **عَزَّوَجَلَّ** will make for him a palace of red rubies or green emeralds.’ (*Majma’-uz-Zawāid*, pp. 346, vol. 3, Ḥadīṣ 4792)

Zakāḥ of body

Sayyidunā Abū Ḥurairah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated that the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: ‘There is Zakāḥ (charity) for everything, and the Zakāḥ of your body is fasting, and fasting is half of patience.’ (*Sunan Ibn Mājah*, pp. 347, vol. 2, Ḥadīṣ 1745)

Even sleeping is worship

Sayyidunā ‘Abdullāḥ Bin Abī Aufā **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated that the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: ‘The sleeping of a fasting person is worship, his silence is Tasbīḥ, his prayers are answered and his deeds are accepted.’ (*Shu’ab-ul-Īmān*, pp. 415, vol. 3, Ḥadīṣ 3938)

سُبْحَنَ اللّٰهُ عَزَّوَجَلَّ! Did you see how fortunate a fasting person is? His sleeping is worship, his silence is Tasbīḥ and his supplications and deeds are accepted by Allah عَزَّوَجَلَّ.

Tayray karam say ay Karīm!

Kaun sī shay milī nahīn

Jḥawlī ḥamārī tang ḥay,

Tayray yahān kamī nahīn

*By Your grace, O Gracious, what haven't we got!
Our begging bowl is small; nothing is short in Your court*

Tasbīḥ of body parts

Mother of believers Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا has narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘If anyone is in the state of fast on the morning, the gates of the sky are opened for him, his body parts make Tasbīḥ and the angels in the first sky pray for his forgiveness until sunset. If he offers one or two Rak’at Ṣalāḥ they become Nūr for him in the skies. The Heavenly maidens who will be his wives say, ‘Yā Allah عَزَّوَجَلَّ send him to us, we are anxious to see him.’ If he recites سُبْحَنَ اللّٰهُ or لَا إِلَهَ إِلَّا اللّٰهُ or اللّٰهُ أَكْبَرُ, seventy thousand angels will write reward for him until sunset.’ (Shu’ab-ul-Īmān, pp. 299, vol. 3, Ḥadīṣ 3591)

سُبْحَنَ اللّٰهُ عَزَّوَجَلَّ! Look! How fortunate a fasting person is! The gates of the sky are opened for him and the angels of the first sky pray for his forgiveness until sunset. If he offers Ṣalāḥ it will be light for him in the sky and the maidens of Heaven will be waiting for him anxiously. Further, if he says سُبْحَنَ اللّٰهُ or لَا إِلَهَ إِلَّا اللّٰهُ or اللّٰهُ أَكْبَرُ, seventy thousand angels will write reward for him until sunset.

Heavenly fruits

Sayyidunā ‘Alī كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيم has narrated that the Noble Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: ‘The one whom his fast prevents from eating or drinking what he desires, Allah عَزَّوَجَلَّ will make him eat heavenly fruits and have heavenly drinks.’ (Shu’ab-ul-Īmān, pp. 410, vol. 3, Ḥadīṣ 3917)

Dining mat of gold

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘On the Day of Judgement, a dining-mat made of gold will be laid for fasting people whilst other people will be waiting for their accountability.’

(Kanz-ul-‘Ummāl, pp. 214, vol. 8, Ḥadīṣ 23640)

Seven types of deeds

Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: There are seven types of deeds in the court of Allah عَزَّوَجَلَّ. Two are those that necessitate (two other things) while two are such that their reward is the same; one is such that its reward is ten times; one is such that its reward is seven hundred times and the last is such that no one except Allah عَزَّوَجَلَّ knows its exact reward. The two that necessitate two other things include:

1. If any one meets Allah عَزَّوَجَلَّ having worshipped Him sincerely without associating a partner with Him, Heaven will become Wājib for him.
2. If anyone meets Allah عَزَّوَجَلَّ having associated a partner with Him Hell will become Wājib for him. If anyone commits a sin he will suffer the consequences of only one sin. If anyone intends to perform a good deed he will be given the reward of one deed. If any one carries out a good deed, he will be rewarded ten times. If any one spends (money) in the path of Allah عَزَّوَجَلَّ every dirham he spends will be equivalent to seven hundred dirhams and every dinar will be equivalent to seven hundred dinars; and fasting is for Allah عَزَّوَجَلَّ, no one except Him knows its reward. (Kanz-ul-‘Ummāl, pp. 211, vol. 8, Ḥadīṣ 23616)

Dear Islamic brothers! Anyone who dies with faith will enter Heaven by the grace of Allah عَزَّوَجَلَّ either without being held accountable or (Allah عَزَّوَجَلَّ forbid) after suffering the punishment for his sins. Anyone who dies in the state of unbelief will remain in Hell for eternity. If any one commits a sin he will be punished for only one sin.

Just look at the mercy of Allah عَزَّوَجَلَّ! One will be given the reward for doing a good deed for simply making the intention, and if he carries it out he will be rewarded ten times.

Spending in the path of Allah ﷺ will earn him seven hundred times more reward. As for the fasting person, words cannot express his reward as only Allah ﷺ knows his reward.

Immeasurable reward

Sayyidunā Ka'b-ul-Aḥbār رضى الله تعالى عنه has said: 'On the Day of Judgement an announcement will be made, 'Every man will reap what he sowed (he will be rewarded equal to his deeds) except the people of the Quran (scholars of the Quran) and those who fasted; they will be given immeasurable reward.' (*Shu'ab-ul-Īmān*, pp. 413, vol. 3, *Hadīṣ* 3928)

Dear Islamic brothers! In the Hereafter, we will reap whatever we are sowing in the world. Scholars and fasting people are very fortunate as they will be granted immeasurable reward on the Day of Judgement.

Recovery from jaundice

In order to obtain the blessings of fasting and acquire knowledge of Shari'ah, please join the Madanī environment of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah.

So as to improve your character, please buy a Madanī In'āmāt booklet from Maktabatul-Madīnah, fill it in daily and hand it in to the relevant responsible Islamic brother of Dawat-e-Islami in your area. Travel with Madanī Qāfilaḥs as well in the company of devotees of Rasūl to learn Sunnah of the Holy Prophet ﷺ.

There are great blessings of travelling with Madanī Qāfilaḥs. An Islamic brother of Hyderabad (Bāb-ul-Islam, Sindh) gave the following statement: (Probably) In 1994, my wife suffered from jaundice. She was in serious condition and was under medical treatment in her parental house in Bāb-ul-Madīnah, Karachi.

As I was already aware of the blessings of Madanī Qāfilaḥs, I travelled with a Madanī Qāfilaḥ for sixty three days. During the Madanī Qāfilaḥ, I visited Bāb-ul-Madīnah, Karachi. Upon phoning, I was informed that she was still in serious condition and her bilirubin had increased to an alarming level. There was no improvement in her condition in spite

of 25 glucose drips being administered to her. I tried to comfort her saying that she would recover due to the blessings of the Madanī Qāfilāh, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. I remained in contact with her (during the Madanī Qāfilāh).

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Her condition began to improve day by day. I was to travel out of Bāb-ul-Madīnah after five days. When I phoned to ask about her health I was given the good news that the bilirubin report had been normal and the doctor also expressed satisfaction, **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**. I glorified Allah **عَزَّوَجَلَّ** and happily travelled further with the Madanī Qāfilāh in the company of devotees of Rasūl.

Far from Hell

Sayyidunā Abū Sa'īd Khudrī **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated that the Noble Rasūl **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: 'If any one fasts for a day in Allah's way, Allah **عَزَّوَجَلَّ** will move his face as far away from Hell as is the distance of seventy years.' (*Ṣaḥīḥ Bukhārī*, pp. 265, vol. 2, Ḥadīṣ 2840)

Dear Islamic brothers! As there are countless blessings and benefits of fasting, there are also severe warnings for missing a single fast of Ramadan without a valid exemption of Shari'ah. If anyone misses a single fast in Ramadan deliberately without a valid exemption he will not be able to make up for it even if he fasts for the rest of his life.

Loss of missing one fast

Sayyidunā Abū Ḥurairah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated that the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: 'Anyone who misses one fast in Ramadan without a valid reason or without illness cannot make up for it even if he fasts for the rest of his life.' (*Ṣaḥīḥ Bukhārī*, pp. 638, vol. 1, Ḥadīṣ 1934)

This means that he can never earn the blessings that lie in the fasts of Ramadan. So therefore we must not deprive ourselves of this huge blessing due to heedlessness. People who fast and then break it without a valid exemption must fear the wrath of Allah **عَزَّوَجَلَّ**.

People hanging upside down

Sayyidunā Abū Umamah Bāhili **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated that he heard the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** say: 'Whilst I was asleep two persons came to me and

took me to a mountain. When I got to the middle of the mountain, I heard terrifying sounds. Upon asking about the sounds, I was told, ‘These are the voices of the people in Hell.’ I proceeded further and saw people who were tied upside down with the veins of their own ankles; their jaws had been torn apart and were bleeding. I asked as to who they were and I was told, ‘They used to break their fast before its due time.’ (*Al-Ihsān bittartīb Ṣaḥīḥ Ibn Ḥibbān*, pp. 286, vol. 9, Ḥadīṣ 7448)

Dear Islamic brothers! Breaking a fast in Ramadan without a valid exemption is a major sin. This Ḥadīṣ refers to the punishment of the people who fast but then break their fast deliberately before sunset without a valid exemption. Likewise, there is severe punishment of Hell for those who do not fast at all in Ramadan without valid exemption.

May Allah ﷻ protect us from His wrath for the sake of His Beloved Rasūl ﷺ!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Three unfortunate people

Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has said: ‘The one who finds Ramadan but does not fast is unfortunate; the one who has both of his parents or any one of them but does not treat them well is unfortunate; the one who hears me being mentioned but does not recite Ṣalāt is unfortunate.’ (*Majma’-uz-Zawāid*, pp. 340, vol. 3, Ḥadīṣ 4773)

Disgrace

Sayyidunā Abū Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that Rasūlullāh ﷺ has said: ‘May the person who hears me being mentioned but does not recite Ṣalāt upon me be disgraced! May the person who finds Ramadan but is not forgiven before it departs be disgraced! May the person who has old parents but does not enter Heaven by (respecting and serving) them be disgraced!’ (*Musnad Imām Aḥmad*, pp. 61, vol. 3, Ḥadīṣ 7455)

Three levels of fasting

Dear Islamic brothers! Though the apparent precondition of fast is to abstain from deliberately eating, drinking and intercourse, there are also some manners of fasting which we must get to know so that we can succeed in acquiring all the blessings of fasting. There are three degrees of fasting:

1. The fast of common people.
2. The fast of the pious.
3. The fast of the ascetic.

1. Fast of common people

The literal meaning of fast is ‘to abstain’ while by Shari’ah, it implies to abstain from deliberately eating, drinking and intercourse from dawn (Ṣubḥ-e-Ṣādiq) to sunset. This is called the fast of the common people.

2. Fast of the pious

In addition to abstaining from eating, drinking and intercourse avoiding all types of evils is the fast of the pious people.

3. Fast of the ascetic

To refrain from all the worldly activities and devote oneself completely to the worship of Allah عزَّوَجَلَّ is the fast of the ascetic.

Dear Islamic brothers! In addition to abstaining from eating and drinking, we must also prevent all of our body parts from sins.

Saying of Dātā Sahib رَحْمَةُ اللَّهِ عَلَيْهِ

Sayyidunā Dātā Ganj Bakhsh ‘Alī Ḥajwaīrī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: In actual fact, fast implies ‘abstinence’ which has many conditions such as preventing the stomach from eating and drinking; preventing eyes from seeing someone lustfully; preventing ears from listening

to backbiting; preventing the tongue from useless and inflammatory talking; preventing the body from disobeying Allah ﷺ in any way and so on. One can be called a true fasting person only when he fulfils all the aforementioned conditions. (*Kashf-ul-Mahjūb*, pp. 353-354)

Unfortunately! Most of our Islamic brothers and sisters do not follow the manners of fasting at all, they feel proud of remaining thirsty and hungry. Despite fasting, they commit a lot of such acts forbidden by Shari'ah. Even though such a fast will be considered valid but one will not be able to derive spiritual peace and pleasure from such a fast.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sin even in fast!

Dear Islamic brothers! Please have pity on yourselves and ponder carefully! In Ramadan, the fasting person avoids eating and drinking during the day, which was absolutely permissible even during the day in other months. Now ponder! Even the acts, such as eating and drinking, which were Ḥalāl (lawful) before Ramadan are forbidden in this sacred month, so the acts which were already Ḥarām such as backbiting, lying, telling tales, suspicion, abusing, watching films, dramas and Nā-Maḥram women etc., shaving the beard or trimming it less than a fist-length, misbehaving parents, hurting others without the permission of Shari'ah will automatically become even more severely Ḥarām.

When a fasting person refrains from eating and drinking pure and clean foods in Ramadan why he does not refrain from unlawful (Ḥarām) acts. So if a person avoids eating and drinking in Ramadan but does not avoid unlawful acts leading to Hell, what type of fasting person he is?

Allah ﷻ does not need anything

Remember! The Holy Prophet ﷺ has warned, 'If anyone does not refrain from indecent talking and evil acts (remember) Allah ﷻ does not need his remaining hungry and thirsty.' (*Ṣaḥīḥ Bukhārī*, pp. 628, vol. 1, Ḥadīṣ 1903)

He ﷺ has also said, 'Fasting implies abstaining not only from eating and drinking but also from useless and indecent talking.' (*Al-Mustadrak*, pp. 67, vol. 2, Ḥadīṣ 1611)

I am fasting

Therefore, as a fasting person refrains from eating and drinking he should also abstain from sins such as lying, backbiting, suspicion, laying a false blame, misusing his tongue etc. The Prophet of Raḥmah, the Intercessor of Ummah ﷺ has also said: If someone fights you or abuses you, you should say to him ‘I am fasting.’ (*Attarghib Wattarhib*, pp. 87, vol. 1, Ḥadīṣ 1)

I will eat you

Dear Islamic brothers! These days if a person begins to fight another, he replies, ‘Shut up or else I will break my fast by eating you’ (Allah عزوجل forbid). We must never utter such words and should always remain humble. We can avoid such matters only when we make all of our body parts have fast (by preventing them from committing sins).

Meaning of fasting of body parts

The fast of body parts (e.g. preventing all the body parts from committing sins) is necessary not only in the state of fast, but also throughout the life. This is possible only when we have fear of Allah عزوجل in our hearts.

Ponder over the terrifying situation of the Judgement Day! Everyone will be worried about himself; the sun will be showering fire (scorching heat), tongues will be hanging out of mouths due to extreme thirst. Wife, mother and father will be avoiding husband, son and children. Sinners will be caught, their mouths will be sealed and their body parts will testify to their sins. It is mentioned in Sūrah Yāsīn:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

Today, We shall set seal on their mouths and their hands will talk to us and their feet will bear witness of their doings.

[Kanz-ul-Īmān (Translation of Quran)] (Part 23, Sūrah Yāsīn, verse 65)

O weak and feeble Islamic brothers! Fear from the troubles and tribulations of the Day of Judgement and make ardent efforts to prevent your body parts from indulging in sins. Here are details of the fasting of the body:

Fasting of eyes

Dear Islamic brothers! We should make our eyes fast by looking at only permissible things such as Masājīd, the Holy Quran, the tombs of Auliya رَحْمَةُ اللَّهِ تَعَالَى, scholars and pious people. If possible, we should see the Holy Ka'bah, the sacred streets, valleys and mountains of Makka-tul-Mukarramah رَاوَاهُ اللَّهُ شَرَفًا وَتَعْظِيمًا, the walls and houses of Madina-tul-Munawwarah رَاوَاهُ اللَّهُ شَرَفًا وَتَعْظِيمًا, the green dome, minarets, deserts, gardens and the blessed Masjid of Madīnah.

Dear Islamic brothers! Please do make your eyes fast. Everyone should make his eyes fast constantly. Never misuse this gift of Allah عَزَّوَجَلَّ in watching what has been prohibited by Shari'ah such as films, dramas, Nā-Maḥram women, attractive boys with lust or any one's private parts and even one's own private parts unnecessarily. Similarly, do not watch games or amusements that make you heedless of divine remembrance like the dance of monkeys and bears on streets (making monkey and bears dance and watching their dance are both impermissible).

Further, avoid watching cricket, wrestling, football, hockey, cards, chess, video games, table football, etc. (both watching and playing them is impermissible. The games that involve exposing one's knees or thighs because of wearing shorts are even worse. Remember, exposing the body from navel to and including knees is not permissible and, any other person's looking at these parts of body is also impermissible). Do not peep into another person's house without his permission, nor look at someone else's letter or notebook without his permission. Remember! A Ḥadīṣ states, 'Anyone who looks at his brother's letter without his permission looks in fire.' (Al-Mustadrak, pp. 384, vol. 5, Ḥadīṣ 7779)

*Uḥhay na ānkḥ kabḥī bhī gunāḥ kī jānib
'Aṭā karam say ḥo aysī ḥamayn ḥayā Yā Rab*

*Kisī kī khāmiyān daykhayn na mayrī ānkhayn aur
 Sunayn na kān bhī ‘aybawn kā tazkiraḥ Yā Rab
 Dikhā day aik jḥalak sabz sabz gumbad kī
 Bas un kay jalwaun mayn ā jāye phir qazā Yā Rab*

*May I never look at anything sinful
 Bless me with such modesty, Yā Rab
 May I do not look at anyone's faults
 Nor do my ears hear anyone's faults, Yā Rab
 Bless me with a glimpse of green dome
 And with death in holy visions, Yā Rab*

Fasting of ears

Fast of ears implies listening to only permissible voices and sounds such as recitation of the Holy Quran, Sunnah-Inspiring speeches, useful talking, the Azān and the Iqāmaḥ, reply to the Azān and the Iqāmaḥ etc. Never listen to drum-beating, music, songs, useless and indecent jokes, backbiting, telling tales and faults of other people etc. Do not eavesdrop anyone's private conversation.

The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ ﷺ has said: If anyone listens secretly to the conversation of other people who resent it, on the Day of Judgement, molten lead will be poured into his ears. (*Mu'jam Kabīr*, pp. 198, vol. 11)

*Sunayn na fuḥsh kalāmī na ghībat-o-chughlī
 Tayrī pasand kī bātayn faqaṭ sunā Yā Rab
 Andḥayrī qabr kā dil say naḥīn nikaltā ḍār
 Karūn gā kyā jo Tu nārāz ḥo gayā Yā Rab
 Rasūl-e-Pāk ﷺ agar muskurātay ā jāyāin
 To gawr-e-tīraḥ mayn ḥo jāye chāndnā Yā Rab*

*May I never hear indecent talk, backbiting and tale-telling
 May I only hear what You like, Yā Rab
 The fear of the dark grave has engulfed me
 What will I do if You become displeased, Yā Rab
 If the smiling Prophet ﷺ comes to the grave
 It will become bright, Yā Rab*

Fast of tongue

Fast of the tongue implies uttering only permissible and good words such as recitation of the Holy Quran, Ṣikr, Ṣalāt-‘Alan-Nabī, Na’at, Dars, Sunnah-Inspiring speeches, call to righteousness, useful and helpful religious speech etc. Avoid useless talking. Beware! Never misuse your tongue in committing sins such as abusing, lying, telling tales etc. If a spoon becomes impure, it can be washed by pouring one or two glasses of water on it but if the tongue becomes impure due to indecent speech then the water of seven oceans will not be able to purify it.

Ill effects of tongue’s misuse

Sayyidunā Anas رضى الله تعالى عنه has narrated a Ḥadīṣ that one day the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم ordered his companions رضى الله تعالى عنهم to fast and then said: ‘None of you is to do Ifṭār until I permit you.’ So the people fasted. In the evening, the companions came individually to the Noble Prophet صلى الله تعالى عليه وآله وسلم and said, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! I have fasted today, please give me permission to do Ifṭār’, the Noble Prophet صلى الله تعالى عليه وآله وسلم would allow them to do Ifṭār. One of the companions رضى الله تعالى عنه came and said: ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! In my house, there are two girls who have also fasted today, they feel shyness in coming here, please allow them to do Ifṭār.’ The Holy Prophet صلى الله تعالى عليه وآله وسلم turned his face away from him; he asked for the second time, but the Blessed Rasūl صلى الله تعالى عليه وآله وسلم turned his head away from him again. When he asked for the third time the Holy Prophet صلى الله تعالى عليه وآله وسلم said, revealing the news of Ghayb, ‘Those two girls have not fasted, how (can they say) they have fasted? They have been eating the flesh of people all day long, go and tell them to vomit, if they have fasted.’

The companion رضى الله تعالى عنه went home and told them what the Noble Rasūl صلى الله تعالى عليه وآله وسلم said. When they vomited, blood and pieces of flesh came out of their mouths. The companion رضى الله تعالى عنه returned to the Holy Prophet صلى الله تعالى عليه وآله وسلم and told him about the girls’ condition. He صلى الله تعالى عليه وآله وسلم said, ‘I swear by the One in whose omnipotence my life is! If it had remained in their stomachs, fire would eat them. (Because they both backbit others).’ (*Attarghīb Wattarhīb*, pp. 328, vol. 3, Ḥadīṣ 15)

According to another Ḥadīṣ: When our Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم turned his face away from the companion رضى الله تعالى عنه he رضى الله تعالى عنه came in front of the

Noble Prophet ﷺ and said, ‘Yā Rasūlallāh ﷺ they both have died’ or ‘they are about to die.’ The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah ﷺ commanded him to bring the girls to him. When they came he had a pot brought and ordered one of them to vomit in it. She vomited until the pot was full of blood and pieces of flesh. He ﷺ then ordered the other one to vomit; she also vomited as much. The Noble Prophet ﷺ said, ‘They fasted from the things that Allah عزوجل declared Ḥalāl (i.e. eating, drinking etc.) but broke their fast with the things that Allah عزوجل declared Ḥarām. The thing is, they sat together and began to eat the flesh of people (by backbiting¹).’ (*Attarghīb Wattarḥīb*, pp. 95, vol. 2, Ḥadīṣ 8)

Knowledge of Ghayb of the Holy Prophet ﷺ

Dear Islamic brothers! This narration clearly proves that Allah عزوجل has given the knowledge of Ghayb to His Beloved Prophet ﷺ who is aware of his Ummaḥ’s circumstances, which is why he ﷺ gave the news of Ghayb about those two girls sitting in the Masjid. Further, we have also learnt that committing sins such as backbiting can directly affect fast and can make fasting unbearably painful. Anyhow, whether one is in the state of fast or not, he must control his speech or else it could lead to tragic consequences. If we adopt the following three principles, we would avoid many troubles:

1. Evil-talking is always bad.
2. Silence is better than useless talking.
3. Righteous talking is better than silence.

*Mayrī zabān pay Qufl-e-Madīnah lag jāye
Fuzūl gawwī say bachtā raḥūn sadā Yā Rab
Karayn na tang khayālāt-e-bad kabḥī karday
Shu’ūr-o-fikr ko pākīzgī ‘aṭā Yā Rab
Bawaqt-e-naz’a salāmat raḥay mayrā Īmān
Mujḥay naṣīb ho Kalimah ḥay iltijā Yā Rab*

¹ Please read Amīr-e-Aḥl-e-Sunnat’s book ‘Backbiting – A Cancer of Society’ published by Maktaba-tul-Madīnah إن شاء الله عزوجل it will help you avoid the major sin of backbiting.

*May Madanī guard be applied to my tongue
 May I always avoid useless talking, Yā Rab
 May I never have evil thoughts
 Bless my heart and mind with purity, Yā Rab
 May my Īmān remain protected while I am dying
 ‘May I recite Kalimah’ is my plea, Yā Rab*

Fast of hands

Fast of hands is that they only be used for virtuous acts such as touching the Holy Quran in a state of purity and shaking hands with pious people. The Noble Rasūl ﷺ has said, ‘When two persons who love each other for Allah عزوجل shake hands and recite Ṣalāt on Rasūl their previous sins are forgiven before they leave.’ (*Musnad Abī Ya’lā, pp. 95, vol. 3, Ḥadīṣ 2951*)

If possible, stroke the head of an orphan affectionately as one will be rewarded for every single hair he strokes (boys and girls are considered orphans as long as they are minors. As soon as they reach puberty, they will no longer remain minors. A boy may reach puberty between the age of 12 and 15 while a girl between the age of 9 and 15).

Beware! Never misuse your hand in oppressing someone, taking bribery, stealing, playing cards, flying kites and shaking hands with women (one should avoid shaking hands even with a young attractive beardless boy in case of lust, but do not hurt him, evade him with proper strategy).

*Ĥamayshaḥ ḥāth bḥalāyī kay wāsiṭay uṭhayn
 Bachānā ḡulm-o-sitam say mujḥay sadā Yā Rab!
 Kaḥīn kā mujḥ ko ḡunāḥaun nay ab naḥīn ḡḥauṛā
 ‘Aḡāb-e-nār say baḥr-e-Nabī bachā Yā Rab!
 Ilāḥī aīk bḥī naykī naḥīn ḥay nāmay mayn
 Faḡaṭ ḥay Tayrī ḥī raḡmat kā āsrā Yā Rab*

*May my hands always stretch out towards good
 Save me from cruelty and oppression, Yā Rab
 My sins have ruined me, bringing trouble for me
 Save me from Hellfire for Prophet’s sake, Yā Rab
 Not a single virtue is in my book of deeds, Almighty!
 I have pinned all my hopes on Your mercy, Yā Rab*

Fast of feet

Fast of feet implies using feet for permissible and good acts such as walking to Masjid or the shrines of saints رَحِمَهُمُ اللَّهُ تَعَالَى, visiting scholars and pious people, attending Sunnah-Inspiring Ijtimā', calling people to righteousness, travelling with Madanī Qāfilahs in the company of righteous people and helping the needy. If only we would ever walk towards Makka-tul-Mukarramah رَاوَدَهَا اللَّهُ شَرِيفًا وَتَعْظِيمًا and Madīna-tul-Munawwarah رَاوَدَهَا اللَّهُ شَرِيفًا وَتَعْظِيمًا, Minā, 'Arafāt, Muzdalifah and perform Ṭawāf and Sa'i. Never misuse feet in walking towards cinemas, bad company, playing or watching chess, ludo, cards, cricket, football, videogames, table football etc. If only we would walk towards Madīnah uttering the word 'Madīnah.'

*Rahayn bhalāyī kī rāhawn mayn gāmzan har dam
Karayn na rukh mayray pāon gunāh kī Yā Rab!
Madīnay jāyaīn phīr āyaīn dobārah phīr jāyaīn
Isī mayn 'umr guzar jāye Yā Khudā Yā Rab!
Baqī'-e-Pāk mayn madfan naṣīb ho jāye
Barā-e-Ghauṣ-o-Razā Murshidī Ziyā Yā Rab!*

*May I always tread the path of good
May my feet never turn towards sins, Yā Rab
May I go to Madīnah again and again
And meet my death in Madīnah, Yā Rab
May I be laid to rest in Baqī' Pāk
For the sake of Ghauṣ, Razā and Ziyā, Yā Rab*

Dear Islamic brothers! In fact, we can attain the real blessings of fast when we make all of our body-parts fast, otherwise we will not gain anything apart from thirst and hunger as Sayyidunā Abū Ḥurāirah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that our Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'There are many people who attain nothing but thirst and hunger from their fasts and there are many people who acquire nothing from their Ṣalāh except staying awake.'

(Sunan Ibn Mājah, pp. 320, vol. 2, Ḥadīṣ 1690)

Therefore, those who do not prevent their body parts from committing sins despite fasting, fail to acquire the real spirituality of fast and those who stay awake till late night gossiping, chatting or playing different games, get nothing but the loss of their health and time in addition to causing difficulty for their Hereafter.

Job in Karachi Electric Supply Company

Dear Islamic brothers! If you want to acquire the real spiritual pleasure of fast and develop a Madanī mindset, please join the Madanī environment of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah and travel with Madanī Qāfilahs in the company of the devotees of Rasūl in order to gain knowledge of Sunnah.

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! There are great blessings of Sunnah-Inspiring Ijtimā' and Madanī Qāfilahs. A responsible Islamic brother of Orangi Town Bāb-ul-Madīnah, Karachi gave an account in which he mentioned how he joined the Madanī environment and how he found a job due to the blessing of Dawat-e-Islami. He has stated: 'I began to attend the weekly Ijtimā' of Dawat-e-Islami as a result of the invitation of an Islamic brother in 2003 but I was not regular. I was upset due to unemployment. An Islamic brother persuaded me to join the Madanī Qāfilah course in Faizān-e-Madīnah, the global Madanī Markaz of Dawat-e-Islami, situated in Bāb-ul-Madīnah, Karachi.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! The company of the devotees of Rasūl greatly influenced me, enabling me to realize the aim of my life. After the completion of the Madanī Qāfilah course, some of my friends informed me about the vacancies announced by K.E.S.C. (Karachi Electric Supply Company). They all had already applied and suggested that I also do so. Even though I was not so hopeful to get a government job due to corruption, nepotism and bribery in our departments, but I also applied for job owing to their insistence. I took a written test, gave an interview and then underwent a medical test.

Surprisingly, I was the only one who succeeded at every stage despite the fact that there were a lot of influential candidates. On the occasion of the final interview, my family insisted that I wear a shirt and trousers but I had given up wearing those types of clothes due to the blessings of the Madanī Qāfilah course so I went in a white Shalwār and Kameez.

When the officer observed my religious appearance he asked me a few religious questions that I answered quite easily because I had learnt them in the Madanī Qāfilah course. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I got the job without bribery and any one's intercession. My family was astonished to see the blessings of the Madanī Qāfilah course and the Madanī environment and they developed a liking for Dawat-e-Islami, الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ.

At present, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I am serving Sunnah as a Nigrān in my area, inspiring people to travel with Madanī Qāfilāhs and practice Madanī In'āmāt.'

*Nawkrī chāḥīye, āyiye āyiye
Qāfilay mayn chalayn, Qāfilay mayn chalo
Tangdastī miṭay, dūr āfat ḥaiṭay
Laynay ko barakatayn, Qāfilay mayn chalo*

*If you need a job brother, do not aimlessly wander
Come and don't bother, travel with Madanī Qāfilaḥ
To avert deprivation and remove tribulation
To gain benediction, travel with Madanī Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intention of fast

Dear Islamic brothers! As intention is a precondition for offering Ṣalāḥ and paying Zakāḥ etc., it is necessary for fast as well. Even if an Islamic brother or sister remains hungry and thirsty from dawn to sunset without the intention of fast, his/her fast will not be valid.

(Rad-dul-Muḥtār, pp. 331, vol. 3)

The time of making the intention for Ramadan fasts, Nafl fasts and fasts of specified vows (Naẓr-e-Mu'ayyan) starts after the sun has set and remains until the time of Shar'ī midday (Ḍaḥwā Kubrā) begins.

A fast of specified vow is the one that is kept on a particular day for the pleasure of Allah عَزَّوَجَلَّ to fulfil a vow. For example, if someone says, 'I will fast on every Monday of this year's Rabī'-un-Nūr for the pleasure of Allah عَزَّوَجَلَّ' (it is necessary that the words of vow be uttered loud enough to be heard), it will then become Wājib to fast on that particular day. The intention of these three types of fast can be made within the timings described above, the fast will be valid. *(Rad-dul-Muḥtār, pp. 332, vol. 3)*

How to ascertain midday time (Ḍaḥwā Kubrā)

You might be thinking as to what the time of midday is! An easy way of obtaining the time of Midday (Ḍaḥwā Kubrā) is to find out the duration between dawn and sunset first and then divide it by two; the time of Midday will start as soon as the first half ends.

For example, if some day's time of dawn is 5 a.m. and that of sunset is exactly 6 p.m. then there will be the duration of 13 hours between the dawn and the sunset. Upon dividing the number 13 by two, there will be two halves of 6½ hours, and if we add 6½ hours to 5 a.m. it will become 11:30 a.m. which is the initial time of midday. The intention of these three types of fast cannot be made as soon as the time of midday starts. (*Rad-dul-Muḥtār*, pp. 341, vol. 3, *Mulakhkhaṣan*)

Except the above-mentioned three types of fasts, it is necessary to make the intention of all other types of fasts within the duration from sunset to dawn (Ṣubḥ-e-Ṣādiq). If somebody makes the intention after dawn (Ṣubḥ-e-Ṣādiq) his intention and fast will not be valid. The fasts whose intention must be made within the night include:

1. The fast for making up for the missed fast of Ramadan.
2. The fast for expiation (Kaffārah).
3. The fast for making up for a Nafl fast. (A Nafl fast becomes Wājib if somebody begins it, and it is a sin to break it without a valid exemption of Sharī'aḥ. In case of breaking a Nafl fast whether due to a Shar'i exemption or without a Shar'i exemption, it is Wājib to make up for it).
4. The fast for fulfilling an unspecified vow, (Naẓr-e-Ghaīr Mu'ayyan) that implies vowing to fast for the pleasure of Allah عَزَّوَجَلَّ without specifying a particular day. Fulfilling such a vow and any other Shar'i vow made for the pleasure of Allah عَزَّوَجَلَّ is Wājib provided the vow is made loud enough for oneself to hear. For instance, saying 'I will fast for the pleasure of Allah عَزَّوَجَلَّ.' This kind of vow does not mention a particular day, therefore whenever one fasts with the intention of fulfilling this vow, it will be fulfilled.

It is a condition that the words of the vow be uttered loud enough to be heard by the one who is uttering them. However, if someone utters his vow loud enough for

himself to hear but could not hear because of deafness or any noise then his vow is still valid. It is necessary to make the intention of these fasts within the night.

(Derived from Rad-dul-Muhtār, pp. 344, vol. 3)

Twenty Madanī pearls regarding intention of fast

1. The time of making the intention for Ramadan fasts, Nafl fasts and fasts of specified vows (Naẓr-e-Mu'ayyan) starts after the sun has set and remains until the time of Shar'i midday (Ḍaḥwā Kubrā) begins. Therefore, if one makes intention anytime during this span, these fasts will be valid. *(Rad-dul-Muhtār, pp. 332, vol. 3)*
2. The intention of heart (willingness in heart) is, in fact, a valid intention. To utter it verbally is not a condition but is preferable. If one makes the intention for a Ramadan fast at night, he should say:

نَوَيْتُ أَنْ أَصُومَ غَدًا لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

Translation: I have intended to fast tomorrow as a Farḍ fast of Ramadan for Allah عَزَّوَجَلَّ.

3. If one makes the intention in the morning (before midday) he should say:

نَوَيْتُ أَنْ أَصُومَ هَذَا الْيَوْمَ لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

Translation: I have intended to fast today as a Farḍ fast of Ramadan for Allah عَزَّوَجَلَّ.

(Rad-dul-Muhtār, pp. 332, vol. 3)

4. To utter the words of intention in Arabic will be valid only when one understands its meaning. Further, making the intention verbally whether in Arabic or in any other language will be valid if the intention is present in the heart as well. *(ibid)*
5. One can also utter the words of intention in his mother tongue provided the intention is present in heart at the time of utterance whether he utters it in Arabic or in any other language. Otherwise, simply uttering the words in a state of inattention will not be valid. However, if someone utters the intention without having it present in heart but later on he makes the intention in heart as well within the stipulated time, it will be valid. *(Rad-dul-Muhtār, pp. 332, vol. 3)*

6. If one makes intention during the day (but before Shar'ī midday) it is necessary to make the intention of fast from the time of dawn (Ṣubḥ-e-Ṣādiq). If he says 'I am fasting from now onwards (and not since dawn)' his fast will not be valid. (*Al-Jauḥara-tun-Nayyaraḥ*, pp. 175, vol. 1)
7. The intention made between dawn (Ṣubḥ-e-Ṣādiq) and Shar'ī midday will be valid provided one has not done any act that invalidates the fast, from dawn to the time of making the intention. However, if one eats or drinks or engages in intercourse forgetfully after dawn, the intention will still be valid as eating or drinking forgetfully even if one is full will not invalidate the fast. (*Derived from Rad-dul-Muḥtār*, pp. 367, vol. 3)
8. Making such an intention as 'If I'm invited to a meal tomorrow then I won't fast but if I'm not invited then I will fast' is not valid; fast will not be valid in case of making such an ambiguous intention. (*Fatāwā 'Ālamgīrī*, pp. 195, vol. 1)
9. During the day of Ramadan, if somebody neither intended to fast nor intended to miss it, despite knowing that it is the holy month of Ramadan, his fast will not be valid. (*Fatāwā 'Ālamgīrī*, pp. 195, vol. 1)
10. If someone made the intention any time at night after the sunset, then he ate something within the night, his intention will still remain valid. There is no need to make a new one. (*Al-Jauḥara-tun-Nayyaraḥ*, pp. 175, vol. 1)
11. During the night, if someone made the intention to fast but afterwards firmly decided not to fast within the same night, this will invalidate the first intention. If the intention [for fast] is not renewed, his fast will not be valid even if he spends the whole day without eating or drinking like a fasting person. (*Durr-e-Mukhtār ma' Rad-dul-Muḥtār*, pp. 345, vol. 3)
12. As the mere intention of talking during Ṣalāḥ does not invalidate the Ṣalāḥ unless one talks, likewise, only intending to break fast during fasting will not invalidate it. The fast will only become invalid when one physically does the act that invalidates it. (*Al-Jauḥara-tun-Nayyaraḥ*, pp. 175, vol. 1) In other words, even if a person intends to break his fast, it will not become invalid unless he eats, drinks or does any other such act that invalidates it.

13. Eating Ṣaḥarī is equivalent to making the intention regardless of whether it is the fast of Ramadan or any other fast. However, if one intends not to fast that day whilst eating Ṣaḥarī, this Ṣaḥarī will not be considered his intention. (*Al-Jauḥara-tun-Nayyarah*, pp. 176, vol. 1)
14. It is necessary to make a new intention every day for each fast of Ramadan. If one makes the intention for the whole of Ramadan just once on the first day of the month or any other day, it will be regarded as the intention for that (one) day only, not for the rest of the days. (*ibid*, p. 167)
15. Except for the fast of Ramadan, that of specified vow (Naẓr-e-Mu'ayyan) and Nafl fasts, the intention for all other fasts must be made during the night or at the precise time of dawn. Such fasts include Qaḍā fasts of Ramadan, fasts for unspecified vow (Naẓr-e-Ghaīr Mu'ayyan), Qaḍā of Nafl fasts (i.e. the Qaḍā of the Nafl fast that was broken), Qaḍā of fasts for specified vow, fasts for expiation and Hajj-e-Tamattu'¹. It is also necessary to specify the type of fast when making the intention. If one makes the intention for any of these fasts on the morning (from dawn till before the midday beings) it will turn into a Nafl fast (and not the one intended), but this Nafl fast must still be completed. If he breaks it, making up for it (by fasting another day) will be Wājib even if he is aware that this is not the fast he had intended but a Nafl one. (*Durr-e-Mukhtār ma' Rad-dul-Muḥtār*, pp. 344, vol. 3)
16. Somebody fasts assuming that he has to make up for a missed fast but then he realises that his assumption was wrong. If he breaks his fast instantly in this case, though there is no harm, it is still preferable to complete it. If he does not break the fast immediately, he will have to complete it, breaking it now will not be permissible. If he breaks this fast, making up for it will be Wājib. (*Rad-dul-Muḥtār*, pp. 346, vol. 3)

¹ There are three types of Hajj: 1. Qirān 2. Tamattu' 3. Ifrād. It is Wājib for the one performing Qirān or Tamattu' Hajj to make the ritual sacrifice of the animal after performing Hajj as gratification. As for those who perform Ifrād Hajj it is Mustahab. If those performing either of the first two types of Hajj (Qirān or Tamattu') are extremely Miskīn and destitute and cannot afford to sacrifice an animal even by selling their possessions nor do they have money to fulfill this rite, fast for ten days will be Wājib for them as a substitute for the animal sacrifice. Three fasts in the months of Hajj anytime in between 1st Shawwāl-ul-Mukarram to 9th Ṣul-Ḥijjah after wearing the Ihram, preferably on the 7th, 8th and 9th of Ṣul-Ḥijjah. It is not necessary to observe these fasts consecutively, and the other 7 fasts can be observed any time after 13th Ṣul-Ḥijjah, preferably after reaching home.

17. After the dawn, the intention for a Qaḍā fast made during the night cannot be changed into the intention of a Nafl fast. (*ibid*, p. 345)
18. Making the intention of fast whilst offering Ṣalāḥ is also valid. (*Durr-e-Mukhtār ma' Rad-dul-Muḥtār*, pp. 345, vol. 3)
19. If one has missed several fasts, the intention to make up for them should include the words: 'The first fast of Ramadan I missed' – 'The second fast of Ramadan I missed' and so on. If he has missed some in the present year and some in the previous year then he should intend in these words: 'The Qaḍā of this Ramadan' – 'The Qaḍā of that Ramadan.' Even if he does not specify the day he missed, the fast will still be valid. (*Fatāwā 'Ālamgīrī*, pp. 196, vol. 1)
20. Allah عَزَّوَجَلَّ forbid if one breaks a fast of Ramadan deliberately, it will become Farḍ not only to keep a fast as its Qaḍā but also to fast for 60 days as expiation (provided the conditions of expiation are met). If he fasts for 61 days without specifying the day of Qaḍā fast, then both the Qaḍā and expiation fasts will be valid. (*Fatāwā 'Ālamgīrī*, pp. 196, vol. 1)

Girl with beard

If you want to have a passion for learning the intentions for fasting and other deeds, please travel with the devotees of Rasūl in the Madanī Qāfilāḥs of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaḥ and earn the blessings in the world as well as in the Hereafter. In order to persuade you, I present a blessing which took place in a Madanī Qāfilāḥ. An Islamic brother of Ranchor Line Bāb-ul-Madīnaḥ (Karachi) gave the following account: In our three day Madanī Qāfilāḥ, there was a 26 year old Islamic brother who made a lot of supplications with great humility. When asked about it, he replied that he had a daughter whose face hair was growing like a beard, which was the reason of his anxiety.

He further said that the cause of the problem could not be diagnosed despite X-Rays and test and no medicine proved effective as yet. The participants of the Qāfilāḥ supplicated for his daughter on his request. Two days after the Madanī Qāfilāḥ, when I met the same dejected Islamic brother, he happily informed me that the hair of his daughter's face had disappeared altogether as if there was no hair at all due to the blessing of the Madanī Qāfilāḥ, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ.

Sixteen Madanī pearls for babies

Dear Islamic brothers! Did you see the blessings of Madanī Qāfilaḥs! In order to protect children from diseases, precautions during the period of their babyhood can prove to be very beneficial. Therefore, here are 16 Madanī pearls of such precautions:

1. Reciting **يَا بَرُّ** seven times (with Ṣalāt-‘Alan-Nabī once before and after it) and blowing on a new born baby (instantly after birth) will protect the baby from afflictions until puberty, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
2. Bathing a new born baby firstly with tepid water mixed with salt and then with ordinary water (not hot) will protect it from spots and boils, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
3. Bathing children for some days with salt-mixed water is very beneficial to their health.
4. Massaging babies with mustard oil after bathing them will be very effective for their health, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
5. Making babies swallow a little honey two or three times a day before feeding them milk is quite beneficial.
6. Keep the baby’s head raised at all times even when rocking it in your arms and laying it to sleep; lowering the baby’s head and raising its feet is harmful.
7. Extremely bright light will weaken the eyesight of a new born baby.
8. When the baby’s gums become strong and it cuts teeth, rub the baby’s gums with chicken fat.
9. Rub honey onto the babies gums once or twice a day. Rubbing oil onto its head and neck is beneficial.
10. When the period of suckling the baby is going to end and the child begins to eat, take extra care to make sure that you do not let him/her chew hard foods, instead give the child soft and easily digestible foods.
11. Feed the child cow’s or goat’s milk as well.

12. If possible, feed the child healthy foods because the energy he gains at this age will help him throughout his life, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
13. Children should not be fed again and again; do not give next food before the digestion of the food given earlier.
14. It is absolutely vital to stop children from eating sweets and Miṭhāi (Asian sweets) as these are very harmful to their health.
15. Dried and fresh fruits are very beneficial to children.
16. The earlier you get your baby boys circumcised the better it is because they will feel less pain and the wound will heal much quicker as well.

Spiritual remedy for protection of mother and baby

If a pregnant woman writes **لَا إِلَهَ إِلَّا اللَّهُ** or gets it written 55 times on a piece of paper and ties it around her neck or arm in the form of an amulet (Ta'wīẓ) after wrapping it in plastic and then sewing into a piece of cloth or leather, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, her pregnancy will remain safe and the baby will also be protected from afflictions (after the birth).

Moreover, if **لَا إِلَهَ إِلَّا اللَّهُ** is recited 55 times (with Ṣalāt-ʿAlan-Nabī once before and after it) and blown onto some water and if that water is used to wet the mouth of the baby as soon as it is born the baby will be intelligent and safe from illnesses, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Reciting and blowing the same words onto olive oil and then softly massaging the baby's body with it is very beneficial; **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** this will protect the baby from insects, spiders and harmful animals. Massaging the body of adults with this oil (after reciting the same words) is also beneficial to relieving pain.

Eating Saḥarī is Sunnah

Millions of thanks to Allah **عَزَّوَجَلَّ** who has granted us a magnificent blessing in the form of fast one of whose important parts is Saḥarī whereby we can attain not only energy but also a lot of reward by divine mercy. Even though unlike us, our Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** did not need to eat and drink, but he **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** also used to eat Saḥarī for our ease so that his devotees would also eat considering it a Sunnah of their

Beloved Prophet ﷺ and, in this way, they would get energy during the day as well as the reward for practising a blessed Sunnah.

Some Islamic brothers boast if they ever happen to fast without consuming Saḥarī meal. O devotees of Rasūl! There is nothing extraordinary in fasting without Saḥarī meal. In fact, one should regret and feel remorse to have missed a great Sunnah of Beloved and Blessed Rasūl ﷺ.

Better than a thousand years' worship

Sayyidunā Shaykh Sharafuddīn (known as Bābā Bulbul Shāh) رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'Allah عَزَّوَجَلَّ has blessed me with so much strength that I can spend my whole life without eating, drinking and without fulfilling other needs of mine but I avoid doing so because it isn't the Sunnah of the Holy Prophet ﷺ. To me, abiding by Sunnah is better than a thousand years worship.' Anyhow, the beauty of all deeds lies in following the Sunnah of the Beloved and Blessed Prophet ﷺ.

Saḥarī after sleeping was not allowed

In the beginning, it was not allowed to eat and drink after waking from sleep at night. After the sunset, a fasting person could eat and drink only before going to sleep. Once he went to sleep he wasn't allowed to eat after waking up. However, Allah عَزَّوَجَلَّ had mercy upon His servants and gave them permission to eat at Saḥarī. Therefore, mentioning the reason of permission to eat and drink after waking from sleep, 'Allāmah Maulānā Sayyid Muhammad Na'imuddīn Murādābādī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has quoted the following account in his Quranic exegesis *Khazāin-ul-'Irfān*:

Permission of Saḥarī

Sayyidunā Ṣarmāh Bin Qaīs رَضِيَ اللهُ تَعَالَى عَنْهُمَا was a very hard working man. One evening he رَضِيَ اللهُ تَعَالَى عَنْهُ returned home having worked all day long on the fields in the state of fast. He رَضِيَ اللهُ تَعَالَى عَنْهُ asked his wife for food, she began to prepare it. As he رَضِيَ اللهُ تَعَالَى عَنْهُ was very tired, he fell asleep. When the food was cooked, his wife woke him up but he رَضِيَ اللهُ تَعَالَى عَنْهُ refused to eat because in those days eating food after waking up from sleep at night was not allowed. Therefore, he رَضِيَ اللهُ تَعَالَى عَنْهُ fasted the next day without eating anything and resultantly,

he رَضِيَ اللَّهُ تَعَالَى عَنْهُ became so weak that he رَضِيَ اللَّهُ تَعَالَى عَنْهُ passed out. (*Tafsīr Khāzin*, pp. 126, vol. 1) So the following verse was revealed regarding him:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ ۚ

And eat and drink until the white thread becomes distinct to you from the black thread at dawn; then complete the fasts till the coming of night.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 2, *Sūrah Baqarah*, verse 187)

This blessed verse refers to night as a ‘black thread’ and dawn as a white thread. This shows that eating during the nights in Ramadan is permissible.

Dear Islamic brothers! We have also learnt that fast has nothing to do with the Fajr Azān. It is not permitted to continue eating during the Fajr Azān. You must stop eating and drinking altogether as soon as the dawn (Ṣubḥ-e-Ṣādiq) breaks whether the Azān has been uttered or not, and whether you can hear the Azān or not.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Nine sayings of Rasūlullāh ﷺ

1. Eat Ṣaḥarī because it is a blessed (food). (*Ṣaḥīḥ Bukhārī*, pp. 633, vol. 1, Ḥadīṣ 1923)
2. The distinguishing factor between us and the people of the book (Aḥl al-Kitāb) lies in eating Ṣaḥarī. (*Ṣaḥīḥ Muslim*, pp. 552, Ḥadīṣ 1096)
3. Allah عَزَّوَجَلَّ and His angels send mercy upon the people who eat Ṣaḥarī. (*Al-Iḥsān biṭtartīb Ṣaḥīḥ Ibn Hibbān*, pp. 194, vol. 5, Ḥadīṣ 3458)
4. When Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to call one of his companions to eat Ṣaḥarī with him he would say, ‘Come (and) eat the blessed food.’ (*Sunan Abī Dāwūd*, pp. 442, vol. 2, Ḥadīṣ 2344)

5. Eat Saḥarī to gain strength for fast and take rest (siesta) in the afternoon to gain strength for worshipping at night. (*Sunan Ibn Mājah*, pp. 321, vol. 2, Ḥadīṣ 1693)
6. Saḥarī is a blessing Allah ﷺ has granted you (therefore) do not miss it. (*Sunan Kubrā, Nasāī*, pp. 79, vol. 2, Ḥadīṣ 2472)
7. There are three people who will not be held accountable no matter how much they eat *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, provided the food is Ḥalāl: (a) A fasting person at the time of Iḥṭār. (b) The one who eats at Saḥarī and (c) A warrior that protects the Islamic border in the path of Allah ﷺ. (*Attarghib Wattarhib*, pp. 90, vol. 2, Ḥadīṣ 9)
8. Saḥarī is full of blessings, so do not miss it even if you drink just a sip of water. Allah ﷺ and His angels send mercy upon the people who consume Saḥarī. (*Musnad Imām Aḥmad*, pp. 88, vol. 4, Ḥadīṣ 11396)

Dear Islamic brothers! These sayings of the Noble Prophet ﷺ teach us that Saḥarī is Allah's great bounty which has numerous physical and spiritual benefits for us. This is why the Holy Prophet ﷺ called it a 'blessed breakfast.'

9. Sayyidunā 'Irbāḍ Bin Sāriyāḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that once the Beloved and Blessed Prophet ﷺ called him to eat Saḥarī with him during the month of Ramadan and said: 'Come for a blessed breakfast.' (*Sunan Abī Dāwūd*, pp. 442, vol. 2, Ḥadīṣ 2344)

Is Saḥarī a condition for fast?

No one should have the misconception that Saḥarī is a condition for fast. A fast can be valid even without Saḥarī, but it is not appropriate to miss Saḥarī deliberately as eating Saḥarī is a great Sunnah. It should also be remembered that it is not necessary to eat until you're full at Saḥarī. A few dates and a little water are also sufficient for Saḥarī and eating Saḥarī with dates and water is a blessed Sunnah as well.

Eating Saḥarī with dates and water is Sunnah

Sayyidunā Anas Bin Mālīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said that the Holy Prophet ﷺ used to say to me at the time of Saḥarī, 'I intend to fast, give me something to eat', so I used to give him some dates and water in a cup. (*Sunan Kubrā lin-Nasāī*, pp. 80, vol. 2, Ḥadīṣ 2477)

Dates, an excellent Saḥarī

Dear Islamic brothers! We have learnt that eating Saḥarī is a Sunnah and eating dates and drinking water at Saḥarī is another Sunnah. Our Noble Prophet ﷺ has also encouraged us to eat dates at Saḥarī. Sayyidunā Sāib Bin Yazīd رضى الله تعالى عنه has narrated that the Noble Prophet ﷺ has said:

Dates are an excellent Saḥarī. نِعَمَ السَّحُورُ التَّمْرُ

(Attarghīb Wattarhīb, pp. 90, vol. 2, Ḥadīṣ 12)

He ﷺ has also said:

For a believer dates are an excellent Saḥarī. نِعَمَ سَحُورُ الْمُؤْمِنِ التَّمْرُ

(Sunan Abī Dāwūd, pp. 443, vol. 2, Ḥadīṣ 2345)

Dear Islamic brothers! Eating dates and drinking water together isn't a condition for Saḥarī. If one drinks a little bit of water with the intention of Saḥarī the Sunnah will be fulfilled.

Time for Saḥarī

The famous Arabic dictionary 'Qāmūs' says that 'Saḥarī is the food that is eaten in the morning.' A great Ḥanafī scholar 'Allāmah Maulānā 'Alī Bin Sultan Muhammad Al-Ma'rūf Mullā 'Alī Qārī رضى الله تعالى عنه has said, 'Some (scholars) have said that the time for Saḥarī begins at midnight.' (Mirqāt-ul-Mafātīḥ, pp. 477, vol. 4)

Delay in Saḥarī is Mustahab as it is mentioned in Ḥadīṣ that Sayyidunā Ya'lā Bin Murrah رضى الله تعالى عنه has narrated that the Beloved and Blessed Prophet ﷺ has said: 'There are three things that Allah عزوجل likes:

1. To eat Iftār without delay after sunset.
2. To delay Saḥarī and
3. To place one hand over the other (while standing) in Ṣalāh.'

(Attarghīb Wattarhīb, pp. 91, vol. 2, Ḥadīṣ 4)

What is meant by ‘delaying Saḥarī?’

Dear Islamic brothers! To delay Saḥarī is Mustahab and also earns us more reward but it shouldn't be delayed to the extent that the time of dawn seems to be starting. Here, a question arises as to what is meant by the delay in Saḥarī.

Commenting on the delay in Saḥarī, a renowned exegetist of the Quran, Mufti Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمَانِ has stated in *Tafsīr-e-Na'imī*, ‘This delay refers to the ‘sixth part’ of the night.’ Again, a question arises as to what the sixth part of the night is.’ The answer to this question is that by Islamic jurisprudence, the duration from sunset to dawn (Ṣubḥ-e-Ṣādiq) is called ‘night.’ Let's say for example that the sun sets at 7 p.m. and dawn occurs at 4 a.m., the total duration of night will be 9 hours. If we divide 9 hours into 6 equal parts; the duration of each part will be 1½ hours. Now, eating Saḥarī within the last 1½ hours before dawn (i.e. 2:30 a.m. to 4 a.m.) will be regarded as eating Saḥarī with the delay mentioned in the Ḥadīṣ. The times for Saḥarī and Ifṭār change every day. The above mentioned method can be used to ascertain the sixth part of any night. If one eats Saḥarī during any part of the night and makes the intention to fast he can still eat at any time during the rest of the night, a new intention is not needed.

Fajr Azān is for Ṣalāh, not for fast

Saḥarī must not be delayed to the extent that the time of dawn (Ṣubḥ-e-Ṣādiq) seems to be starting. Some people keep eating even after dawn during the Azān saying: *Listen! The sound of that Masjid's Azān is still coming*, and if they do not eat they at least drink water to ‘close their fasts’ (despite the Azān having begun). This doesn't ‘close’ the fast, in fact it leaves the fast ‘completely open’ and makes it invalid. Such people will gain nothing except bearing thirst and hunger the whole day. ‘Closing the fast’ has nothing to do with the Fajr Azān. It is absolutely vital that one stop eating before the break of dawn (as the previous verse stated).

May Allah عَزَّوَجَلَّ grant every Muslim proper sense and the ability to carry out worships such as Ṣalāh and fasting according to their stipulated times!

آمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Stop eating and drinking

It is observed that people generally rely on the Azān and sirens to stop eating due to ignorance. Many continue to eat even during the Fajr Azān. In order to solve this problem it will be very useful to make the following announcement every day in a loud voice in Ramadan in every Masjid, three minutes before dawn:

First say,

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Then say the following three times: *‘O fasting people! The ending time of Saḥarī is (for example) 4:12 a.m. today. The time is about to end. Stop eating and drinking instantly. Do not wait for the Azān. The Azān is uttered for the Fajr Ṣalāḥ after the Saḥarī time ends.’* Everyone must keep it mind that the Fajr Azān is uttered after the Saḥarī time has ended and it is not uttered for closing fast but for the Fajr Ṣalāḥ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intention to travel with Madanī Qāfilāḥ eased difficulty

Dear Islamic brothers! Please travel in the company of devotees of Rasūl with the Madanī Qāfilāḥs of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** This will bring you great blessings in the world as well as in the Hereafter.

Here is a faith-refreshing statement of an Islamic brother from Landhi (Bāb-ul-Madīnah, Karachi) about the blessing of a Madanī Qāfilāḥ. He has stated: The marriage of my older brother had approached but we were worried as we did not have enough money to afford the expenses of the marriage. I didn’t want to borrow money as it could damage the prestige of my beloved Madanī movement Dawat-e-Islami (in case of delay in paying the debt).

One day, I was in extreme anguish. Having offered Zuḥr Ṣalāḥ I made the intention that ‘If the problem of the shortage of money is solved I’ll travel with a Madanī Qāfilāḥ.’ After finishing my Ṣalāḥ I met people in the Masjid. While I was busy with making

individual effort, the Imām, who was also my uncle and was aware of my difficulty, called me and promised to provide money for the expenses of the marriage, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**.

I travelled with a Madanī Qāfilaḥ on the very next day. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** I was relieved of my worries just for making the intention to travel with a Madanī Qāfilaḥ. When the date of the wedding was set we were in debt but now we have not only got rid of the burden of debt, but my brother's marriage has also taken place properly, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! Did you see! The problem of the shortage of money was solved, debt was paid and marriage also took place due to the blessings of a younger brother's intention to travel with a Madanī Qāfilaḥ.

Relief from debts

After every Ṣalāḥ, recite Sūrah Quraish seven times (with Ṣalāt-‘Alan-Nabī once before and after it) and make supplication, even huge debt will get paid, **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**. Continue to recite it until the debt is paid.

Invocation for relief from debts

اَللّٰهُمَّ اَكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

Translation: Yā Allah **عَزَّوَجَلَّ** grant me lawful sustenance and save me from that which is unlawful and make me independent of everyone apart from You, with Your grace.

(With Ṣalāt-‘Alan-Nabī once before and after it) Recite it eleven times after every Ṣalāḥ and hundred times every morning and evening until the debt is paid.

According to a narration, once a Mukātab¹ said to Sayyidunā ‘Alī **كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِيْم**: ‘Please help me, I cannot pay for my release.’ He **رَضِيَ اللّٰهُ تَعَالٰی عَنْهُ** replied: ‘Shall I not teach you

¹ A slave who has signed a contract with his owner to be set free in exchange for a payment.

a few words the Beloved Rasūl ﷺ taught me? Even if you owe as much money as mount Sīr¹ Allah عَزَّوَجَلَّ will pay (your debt) for you.’ The words are as follows:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

Translation: Yā Allah عَزَّوَجَلَّ grant me lawful sustenance and save me from that which is unlawful and make me independent of everyone apart from You, with Your grace.

(Jāmi’ Tirmizī, pp. 329, vol. 5, Ḥadīṣ 3574)

A Madanī request: Before starting this invocation, distribute at least eleven rupees Niyāz for the Iṣāl-e-Šawāb² of Ghauš-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ and at least twenty five rupees Niyāz for the Iṣāl-e-Šawāb of Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ in case of the fulfilment of your desire (religious booklets etc. can also be distributed).

Definitions of morning and evening: The duration from midnight to the glimmering of the first ray of the sun is called ‘morning.’ From the starting of Zuḥr time up to the sunset is called ‘evening.’

Madanī suggestion: The troubled Islamic brothers should travel with Madanī Qāfilaḥs of Dawat-e-Islami in the company of the devotees of Rasūl and make supplication. If someone cannot travel, (for instance, Islamic sisters) they should make any male member of their family travel on behalf of them.

Iftār

One should not delay in Iftār when it is certain that the sun has set. Do not wait for any siren or Azān. Eat or drink something instantly but eating fresh or dried dates or drinking water is Sunnah. After eating the date or drinking water recite this Du’ā³:

¹ The name of a mountain. (An-Nihāyah, pp. 61, vol. 3)

² Iṣāl-e-Šawāb refers to the act of spiritually sending the reward of virtuous deeds to the deceased. See its details in the booklet ‘Method of Fātiḥah.’

³ This Du’ā is usually recited before doing Iftār but A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāh Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated in ‘Fatāwā Razawīyah’, vol. 10, pp. 631’ it should be recited after the Iftār.

Du'a for Iftār

اَللّٰهُمَّ اِنِّى لَكَ صُمْتُ وَبِكَ اَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ اَفْطَرْتُ

Translation: Yā Allah عَزَّوَجَلَّ I fasted for You and I have faith in You and I put my trust in You and I do Iftār with the sustenance given by You.

(Fatāwā 'Ālamgīrī, pp. 200, vol. 1)

Azān is not condition for Iftār

Remember! The Azān is not a condition for Iftār at all. Imagine, how would the people living in far flung areas where there is no Masājid or where the sound of Azān does not reach, be able to do Iftār in this situation. The Maghrib Azān is uttered for the Maghrib Ṣalāh, not for Iftār. It will be very appropriate if the following announcement is made thrice immediately after the sunset.

Say it loudly only one time:

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Then say the following three times:

‘O fasting people! Do Iftār.’

Eleven virtues of Iftār

1. Sayyidunā Ṣaḥl Bin Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘People will always remain well as long as they hasten to do Iftār.’ (Ṣaḥīḥ Bukhārī, pp. 645, vol. 1, Ḥadīṣ 1957)

Dear Islamic brothers! As soon as it is certain that the sun has set, one should instantly do Iftār by eating a date or drinking water etc. and recite the Du'a afterwards so that Iftār is not delayed.

2. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘My Ummah will remain steadfast in my Sunnah as

long as they do not wait for the stars to appear for Iftār.’ (*Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Ḥibbān*, pp. 209, vol. 5, Ḥadīṣ 3501)

3. Sayyidunā Abū Ḥurairah رضي الله تعالى عنه has narrated that the Prophet of Raḥmah, the Intercessor of Ummah صلى الله تعالى عليه وآله وسلم has said that Allah عز وجل has said, ‘Amongst My servants, the one hastening to do Iftār is dearer to me.’ (*Jāmi’ Tirmizī*, pp. 164, vol. 2, Ḥadīṣ 700)

سُبْحَنَ اللّٰهُ عَزَّوَجَلَّ! If you want to be dear to Allah عز وجل, do not engage yourselves in any activity at the time of Iftār and do Iftār instantly.

4. Sayyidunā Anas Bin Mālik رضي الله تعالى عنه has said, ‘I never saw the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم offer the Maghrib Ṣalāh before eating Iftār, he would first do Iftār even though with a sip of water.’ (*Attarghīb Wattarḥīb*, pp. 91, vol. 2, Ḥadīṣ 91)
5. Sayyidunā Abū Ḥurairah رضي الله تعالى عنه has narrated that the Noble Rasūl صلى الله تعالى عليه وآله وسلم warned: ‘This religion will always remain dominant as long as people hasten to do Iftār because the Jews and Christians delay their Iftār.’ (*Sunan Abī Dāwūd*, pp. 446, vol. 2, Ḥadīṣ 2353)

Dear Islamic brothers! This Ḥadīṣ shows that one should do Iftār without any delay. Delaying Iftār is a practice of the Jews and Christians and we have been prohibited to follow them.

6. Sayyidunā Zaīd Bin Khālīd Juḥanī رضي الله تعالى عنه has narrated that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صلى الله تعالى عليه وآله وسلم has said:

مَنْ جَهَّزَ غَازِيًا أَوْ حَاجًّا أَوْ خَلَفَهُ فِي أَهْلِهِ أَوْ فَطَرَ
صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ

Translation: Anyone who gives provisions to a Ghāzī or a Hajj pilgrim or looks after his family in his absence or serves a fasting person with Iftār, will be rewarded the same as him without any reduction in their reward.

(*Sunan Kubrā lin-Nasāī*, pp. 256, vol. 2, Ḥadīṣ 3330)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! What glad tidings! Whoever furnishes a Ghāzī with provisions will be rewarded the same as him, whoever financially assists a Hajj pilgrim will be rewarded the same as him, and whoever serves a fasting person with Iftār will be rewarded the same as him; and there will be no reduction in their rewards. ذَٰلِكَ فَضْلُ اللَّهِ

However, it must be remembered that asking people for money in order to perform Hajj or ‘Umrah is Ḥarām and it is also a sin to give anything to such a person.

Excellent reward for serving someone with Iftār

7. Sayyidunā Salmān Fārsī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘If anyone serves a fasting Muslim with Iftār, angels will pray for his forgiveness in Ramadan, and Jibrāil عَلَيْهِ السَّلَام will pray for his forgiveness at Laīla-tul-Qadr.’ (*Mu’jam Kabīr*, pp. 262, vol. 6, Ḥadīṣ 6162)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Look how great and magnificent the blessings and bounties of Allah عَزَّوَجَلَّ are! If a Muslim provides someone with a date or a sip of water for Iftār in the month of Ramadan, the angels of Allah عَزَّوَجَلَّ pray for his forgiveness in Ramadan and Sayyidunā Jibrāil عَلَيْهِ السَّلَام, the chief of all the angels, also prays for his forgiveness at Laīla-tul-Qadr. الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ

Jibrāil عَلَيْهِ السَّلَام shakes hand with one serving Iftār

8. According to a narration, ‘If anyone serves a person with Iftār in Ramadan with Ḥalāl earnings, the angels will send Durūd upon him at every night of Ramadan, and Jibrāil عَلَيْهِ السَّلَام will shake his hands with such a person at Laīla-tul-Qadr. If Jibrāil عَلَيْهِ السَّلَام shakes hands with a person, his eyes will shed tears (due to the fear of Allah عَزَّوَجَلَّ) and his heart will become soft.’ (*Kanz-ul-‘Ummāl*, pp. 215, vol. 8, Ḥadīṣ 23653)

Excellence of serving fasting Muslim with water

9. Another Ḥadīṣ states, ‘If anyone serves a fasting Muslim with water, Allah عَزَّوَجَلَّ will make him drink water from my pond (Ḥawḍ) and he will not feel thirst till he enters Heaven.’ (*Ṣaḥīḥ Ibn Khuzaymah*, pp. 192, vol. 3, Ḥadīṣ 1887)

10. Sayyidunā Salmān Bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘When you do Ifṭār, do it with a fresh or dry date because it is blessed and if you have neither, then do Ifṭār with water because it is a purifier.’ (*Jāmi’ Tirmizī*, pp. 162, vol. 2, Ḥadīṣ 695)

This blessed Ḥadīṣ encourages us to do Ifṭār with fresh or dried dates because it is Sunnaḥ to do so, but if you have neither of them, use water because it is a purifier.

11. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to do Ifṭār with fresh dates before the (Maghrib) Ṣalāḥ. If the fresh dates were not available he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat a few dry dates instead and if they were not available either, he would drink a few handfuls of water. (*Sunan Abī Dāwūd*, pp. 447, vol. 2, Ḥadīṣ 2356)

The foregoing blessed Ḥadīṣ describes that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would initially prefer fresh dates for Ifṭār, if they weren’t available then dry dates and if they weren’t available either, then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would drink water. Therefore, we should first attempt to do Ifṭār with sweet fresh dates, which is a sweet Sunnaḥ of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. If they aren’t available, then dry dates and if they aren’t available either, then water.

Dear Islamic brothers! Many blessed Aḥādīṣ encourage us to use dates at Saḥarī and Ifṭār. Eating dates, drinking dates-soaked water and using dates as a cure are all Sunnaḥs. Dates contain innumerable blessings and cures for numerous illnesses.

Madanī pearls regarding dates

1. The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The ‘Ajwaḥ (the best type of date) of ‘Āliyaḥ (the name of a place in Madīnaḥ Munawwaraḥ towards Masjid-e-Qubā) is a cure for all illnesses.’ According to a narration, ‘To eat seven ‘Ajwaḥ dates daily for seven days protects against leprosy.’ (*‘Umda-tul-Qārī*, pp. 446, vol. 14, Ḥadīṣ 5768)

2. The Beloved and Blessed Prophet ﷺ has said, ‘The ‘Ajwaḥ date is from Heaven; it is a cure for poison.’ (*Jāmi’ Tirmiḏī*, pp. 17, vol. 4, Ḥadīṣ 2073) A Ḥadīṣ in *Bukhārī* states, if anyone eats seven ‘Ajwaḥ dates in the morning (before eating anything else) he will remain safe from magic and poison that day. (*Ṣaḥīḥ Bukhārī*, pp. 540, vol. 3, Ḥadīṣ 5445)
3. Sayyidunā Abū Ḥurāirah رضى الله تعالى عنه has said, ‘Dates protect against appendicitis.’ (*Kanz-ul-‘Ummāl*, pp. 12, vol. 10, Ḥadīṣ 24191)
4. The Beloved and Blessed Rasūl ﷺ has said, ‘Eating dates in the morning before eating anything else kills stomach worms.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 398, Ḥadīṣ 6394)
5. Sayyidunā Rabī’ Bin Khaṣīm رضى الله تعالى عنه has said, ‘To me, dates and honey are the best cures for a pregnant woman and a sick man respectively.’ (*Ad-Dur-rul-Manṣūr*, pp. 505, vol. 5)
6. Sayyidī Muhammad Aḥmad Ṣāḥabī رحمه الله تعالى عليه has said, ‘If a pregnant woman eats dates she will give birth to a baby-boy who will be handsome, tolerant and polite, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.’
7. Dates are very beneficial to the one who has become weak due to hunger because they are full of vitamins and revive energy quickly. This is the wisdom of doing Iḥṭār with dates.
8. Doing Iḥṭār with very cold water may cause stomach problems and the swelling of the liver. Eating dates before drinking cold water reduces this risk but remember that drinking extremely cold water is always harmful.
9. Eating dates with melon or cucumber or dates with watermelon is a Sunnaḥ. Eating dates in this way is very beneficial from medical point of view. According to doctors it overcomes physical and sexual weakness and thinness. However, its greatest benefit is that it is a Sunnaḥ. A Ḥadīṣ states that eating butter with dates is also Sunnaḥ. (*Sunan Ibn Mājah*, pp. 41, vol. 4, Ḥadīṣ 3334)

Eating fresh and dry (old) dates together is also a Sunnaḥ. *Ibn Mājah* mentions, ‘When the devil sees someone eat fresh and dry (old) dates together, he regrets that man has become strong by eating fresh dates with dried ones.’ (*Sunan Ibn Mājah*, pp. 40, vol. 4, Ḥadīṣ 3330)

10. Dates are a cure for chronic constipation.
11. Dates are useful for asthma and other diseases related to heart, kidney, gall bladder, bladder and intestine. They treat phlegm and dried skin, strengthen a man's virility (sexual power), and help the flow of urine.
12. Eating grinded dates with their seeds is beneficial to heart problems and cataract (eye disease).
13. Drinking dates-soaked water cures liver problems. This water is also effective for treating diarrhoea. (Leave the date to soak in water at night and then drink it in the morning before eating anything else but don't store it in a freezer).
14. Dates-boiled milk is a very powerful nutrient. It is very useful to overcome the weakness caused by an illness.
15. Wounds heal quickly by eating dates.
16. Date is an effective medicine for jaundice.
17. Fresh and fully ripe dates cure bile problems and acidity.
18. Using the burnt dates-seeds as a tooth powder makes the teeth shiny and removes mouth bad odours.
19. Applying the powder of burnt dates-seeds onto wounds stops bleeding and helps the wounds heal.
20. Burning date seeds in fire and inhaling its smoke dry the warts of piles.
21. Using burnt date tree roots or leaves as a tooth powder is beneficial to treating toothache. Boiling the roots or leaves in water and rinsing mouth with it is also effective for treating toothache.
22. If eating dates causes any side effect to someone, he should eat them with pomegranate juice, poppy seeds or black pepper seeds.
23. Eating half ripe and old dates together is harmful. Similarly, eating dates with grapes, currants, raisins or figs, eating a large quantity of dates immediately after recovering from an illness in weakness and eating dates whilst suffering from an eye infection are all harmful.

24. Not more than approximately 60 grams of dates should be eaten at a time. When eating old dates one should open them up and check them for small red insects and clean them. It is Makrūh to eat such dates, without cleaning them, which are suspected to have insects inside them. (*‘Ūnūl Ma’būd*, pp. 246, vol. 10)

Sellers often rub mustard oil on dates to make them look shiny, so it is better to soak them in water for a few minutes to remove any fly droppings and dirt and then wash them before eating. Fresh ripe tree dates are the most beneficial.

25. Do not throw away the seeds of dates brought from Madīna-tul-Munawwarah رَضِيَ اللَّهُ عَنْهَا. Instead, keep them in a respectful place or put them into a river. Further, one can gain their blessings by cutting them into tiny pieces which can be kept in a small tin and eaten like nuts. No matter which part of the world any thing comes from, when it enters the atmosphere of Madīna-tul-Munawwarah رَضِيَ اللَّهُ عَنْهَا it belongs to Madīnah and therefore it becomes an object of respect for devotees.

Du’ā is accepted at time of Iftār

Dear Islamic brothers! A fasting Muslim is very fortunate because he continuously earns the pleasure of Allah عَزَّوَجَلَّ. When he makes Du’ā at the time of Iftār Allah عَزَّوَجَلَّ accepts his Du’ā due to His grace and mercy. Sayyidunā ‘Abdullāh Bin ‘Amr Bin ‘Āṣ رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

إِنَّ لِلصَّائِمِ عِنْدَ فِطْرِهِ لَدَعْوَةً مَا تُرَدُّ

Translation: At the time of Iftār, for the fasting person, there is a Du’ā which is not rejected.

(*Attarghib Wattarhib*, pp. 53, vol. 2, Ḥadīṣ 29)

Sayyidunā Abū Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “There are three types of Du’ās that are not rejected:

1. The Du’ā of a fasting person at the time of Iftār.
2. The Du’ā of a just ruler

3. The Du'ā of the oppressed. The Du'ā of these three persons are lifted above the clouds by Allah ﷻ and the gates of the sky are opened for them and Allah ﷻ says, 'I swear by My glory! I will definitely help you, though with a little delay.' (*Sunan Ibn Mājah*, pp. 349, vol. 2, Ḥadīṣ 1752)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

All we worry about is eating!

Dear fasting Muslims! Congratulations to you all! There's glad-tidings that your every prayer will be answered at the time of Iḥṭār, but unfortunately, our present condition is very sad. At the time of Iḥṭār we face a very tough trial as we usually have a great variety of fruits, fried items and drinks in front of us. As we are extremely hungry and thirsty we start to devour the food as soon as the sun sets getting heedless of Du'ā. Many of us miss Rak'āt of the Maghrib Jamā'at due to excessive eating, and some are so lazy that, Allah ﷻ forbid, they even miss the whole Jamā'at and offer Maghrib Ṣalāḥ at home!

O seekers of Heaven! Do not be so heedless! Offering Ṣalāḥ with Jamā'at has been greatly stressed by Sharī'aḥ. Always remember! It is a sin to miss the Jamā'at of Ṣalāḥ without a Shar'ī exemption.

Iḥṭār precautions

It is better to do Iḥṭār with one or a half date then clean mouth properly and offer Ṣalāḥ with complete Jamā'at. These days people eat fruits, fried things etc. in the Masjid and join Jamā'at without cleaning their mouths properly, whereas there shouldn't be a single bit of food or taste in the mouth (when offering Ṣalāḥ).

The Prophet of Raḥmah, the Intercessor of Ummaḥ ﷺ has said, 'Nothing is more troublesome for Kirāman Kātibīn (the two angels that record deeds) than seeing their companion offer Ṣalāḥ in such a condition that something is stuck between his teeth.' (*Mu'jam Kabīr*, pp. 177, vol. 4, Ḥadīṣ 4061)

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘Several Aḥādīṣ state that when a man stands to offer Ṣalāḥ, an angel places its mouth onto his mouth and whatever he recites, comes out of his mouth and enters the angel’s mouth. If anything is stuck between his teeth, the angels are so distressed by it that nothing else distresses them to such an extent. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘When any of you stands to offer Ṣalāḥ at night, he should clean his teeth using a Miswāk because when he recites the Holy Quran an angel places its mouth on his mouth and whatever comes out of his mouth, enters the angel’s mouth.’ (*Kanz-ul-‘Ummāl*, pp. 319, vol. 9)

In his ‘*Kabīr*’ Imām Ṭabarānī has quoted Sayyidunā Abū Ayyūb Anṣārī رَضِيَ اللهُ تَعَالَى عَنْهُ as saying, ‘There is nothing more troublesome for the two angels than seeing their companion offer Ṣalāḥ with bits of food stuck between his teeth.’ (*Fatāwā Razawiyyah (Jadīd)*, pp. 624-625, vol. 1)

It is usually hard for people who do Iftār in the Masjid to clean their mouths properly because if they try to do so they may well lose Jamā’at or at least some Rak’āt. It is, therefore, suggested to do Iftār with just a date or two and some water and move the water properly inside the mouth so that the sweetness and bits of the date are washed away into the stomach. If necessary, use a tooth pick. If there’s no time to clean mouth properly, then it’s safer to do Iftār with water only.

I appreciate those fasting Muslims who sit in the first row of the Masjid before sunset with a date and some water taking no interest in delicious food. In this way, they will not only be able to clean their mouth easily but also succeed in offering Ṣalāḥ at the first row of the Masjid without missing the first Takbīr.

Du’ā at Iftār

Do Iftār with one or two dates and then make a Du’ā; at least recite one Māṣūr Du’ā (the supplications that have been mentioned in the Quran and Aḥādīṣ are called ‘Māṣūr’). Learn at least one of the supplications that were made by Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at various occasions. One well known Du’ā to be recited after Iftār has already been mentioned, here is another one:

The narration mentioned in ‘*Abī Dāwūd*’ states that the Beloved and Blessed Prophet ﷺ used to make the following supplication at the time of Iftār:

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

Translation: Yā Allah عَزَّوَجَلَّ! I fasted for You and did Iftār with sustenance given by You.

(*Sunan Abī Dāwūd*, pp. 447, vol. 2, Ḥadīṣ 2358)

Dear Islamic brothers! The Ḥadīṣ mentioned earlier states that ‘*supplications made at the time of Iftār are not rejected.*’ Sometimes, a question arises as to why the effect of our prayers being answered has not yet taken place whereas many Aḥādīṣ affirm it.

Dear Islamic brothers! Don’t worry in case of apparent delays. The respected father of Sayyidi A’lā Ḥaḍrat Sayyidunā Naqī ‘Alī Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on page 7 of ‘*Aḥsan-ul-Wi’ā li Ādāb-id-Du’ā*’:

Three advantages of Du’ā

The Noble Prophet ﷺ has said that every Du’ā contains at least one of the following three advantages:

1. Either his (the one who makes supplication) sin is forgiven or
2. He gets benefit or
3. He will get its reward in the afterlife. In the afterlife when man sees the reward of his prayers that were not answered in the world, he will wish that none of his prayers would be answered in the world and all would be stored for the afterlife. (*Attarḥīb Wattarḥīb*, pp. 315, vol. 2)

Five blessings in Du’ā

Dear Islamic brothers! Did you see! Supplications are always beneficial. Therefore, one should not be lazy in making supplication even if its effect does not appear in the world as its reward will surely be given in the Hereafter.

Five Madanī pearls

1. By making Du'ā one fulfills a commandment of Allah ﷻ as He ﷻ has commanded us to make Du'ā. Therefore, the Holy Quran says:

أَدْعُونِي أَسْتَجِبْ لَكُمْ ط

Pray to Me, I shall answer your prayer.

[Kanz-ul-Īmān (Translation of Quran)] (Part 24, Sūrah Mūmin, verse 60)

2. Making Du'ā is a Sunnah because the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ often used to make Du'ā. Therefore, making Du'ā leads us to practicing a Sunnah.
3. Making Du'ā is obedience to Rasūlullāh ﷺ as well because he ﷺ would advise his devotees to make Du'ā.
4. By making Du'ā, one enters the fold of worshippers because Du'ā is a form of worship, it has even been regarded as the essence of worship. The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ has said:

الدُّعَاءُ مُخُّ الْعِبَادَةِ

Translation: 'Du'ā (supplication) is the very essence of worship.'

(Jāmi' Tirmizī, pp. 243, vol. 5 Ḥadīṣ 3382)

5. Du'ā entitles one either to the forgiveness of his sins or ease of difficulty in the world or acquisition of reward in the Hereafter.

What sin have I committed?

Dear Islamic brothers! Did you see! By making Du'ā one not only obeys Allah ﷻ and His Beloved Rasūl ﷺ but also acts upon a Sunnah, earns the reward of worshipping, and gains numerous other benefits in the world as well as the Hereafter.

Some people are very impatient if there is some delay in the fulfilment of their supplications. They are observed saying even such inappropriate sentences as ‘I’ve been making Du’ā for so long, I’ve had even pious people make Du’ā for me, there’s not a single Pīr I haven’t been to, I recite a lot of invocations, I’ve been to the tombs of saints but Allah ﷻ still doesn’t fulfil my supplication.’ Some even dare to say: ‘What sin have I committed, which has resulted in this punishment?’

Is missing Ṣalāḥ not sin!

If such an emotional person is asked if he offers Ṣalāḥ, he will perhaps reply in the negative. Did you see! The words of complaint that ‘What sin have I committed, which has resulted in this punishment?’ are being expressed openly despite committing the major sin of missing Ṣalāḥ. In other words, it seems, (Allah ﷻ forbid) missing Ṣalāḥ isn’t a sin at all! If such people just have a look at themselves, they can realize that let alone any misdeed, they are, in fact, committing many misdeeds such as non-Islamic haircut, bare head like the Western people, non-Islamic dress, face like fire worshippers who are the enemies of the Beloved Rasūl ﷺ i.e. without a beard which is a blessed Sunnah of the Holy Prophet ﷺ; following the cultures and traditions of the enemies of Islam and missing even Ṣalāḥ.

Missing Ṣalāḥ is a major sin, shaving the beard is prohibited (Ḥarām), lying, backbiting, telling tales, breaking promises, suspicion, misusing eyes, disobeying parents, abusing, watching films and dramas, listening to music etc. are all sins, but these sins seem invisible to such people and they complain openly ‘What misdeed have I done, which has resulted in this punishment?’

If we don’t listen to our friend...

Just ponder! If your best friend repeatedly asks you to do something but you don’t do it and if you ever need his help, so at first, you will obviously hesitate to ask him because you didn’t help him when he needed you. Plucking up the courage, even if you dare to ask him and he doesn’t listen then you will not be justified in complaining because you also did not help him.

Now just ponder calmly, there are many things that Allah ﷺ has ordered us to do, but how many of them do we actually carry out? To put it bluntly, we are heedless of many of His commandments. I hope you may have understood that Allah's commands are disobeyed and if He ﷺ does not manifest the effect of Du'ā then complaints are made. Is it fair?

Please! Try to realize! If you keep on ignoring what your best friend says he might even break ties with you, but look how merciful Allah ﷺ is towards His servants. They disobey Him thousands of times but He ﷺ still does not exclude them from of the list of His servants, He ﷺ continues to shower His grace and mercy upon them.

Ponder! What will happen if He ﷺ ceases His bounties as a punishment? We can't even lift a single step without His mercy. If He ﷺ stops the free gift of air for just a few minutes the whole world will turn into a gigantic graveyard.

A reason of delay in fulfilment of Du'ā

Dear Islamic brothers! Sometimes, delay in the fulfilment of Du'ā takes place due to such reasons which are beyond our comprehension. Therefore, the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has said: When a beloved of Allah makes supplication Allah ﷺ says to Jibrāil عَلَيْهِ السَّلَام, 'Wait! Don't give him (anything) so that he asks again because I like his voice' (but) when an unbeliever or a sinner makes supplication He ﷺ says, 'O Jibrāil عَلَيْهِ السَّلَام give him without delay what he wants so that he does not ask again because I don't like his voice.'

(*Kanz-ul-'Ummāl*, pp. 39, vol. 2, Ḥadīṣ 3261)

Parable

Sayyidunā Yaḥyā Bin Sa'īd Bin Qaṭṭān رَضِيَ اللَّهُ تَعَالَى عَنْهُ saw Allah ﷺ in a dream and asked, 'Yā Allah ﷺ! I make supplication abundantly (but) You don't fulfill my supplication?' Allah ﷺ replied, 'O Yaḥyā! I like your voice, which is why I delay in fulfilling your supplications.' (*Aḥsan-ul-Wi'ā*, pp. 35)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The foregoing parable as well as blessed Ḥadīṣ clarify that Allah ﷻ likes the humility of His pious people, which is one of the reasons for the delay in the fulfilment of their supplications. We cannot comprehend these divine strategies. Anyhow, we must not be impatient. Maulānā Naqī ‘Alī Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on page 33 of his book *Aḥsan-ul-Wi’ā* whilst mentioning the manners of making supplication:

Prayers of impatient people are not answered

One of the manners of supplications is to avoid impatience regarding the fulfilment of supplication. A Ḥadīṣ says: There are three types of people whose prayers are not answered by Allah ﷻ. (1) Those who pray for a sin. (2) Those who pray for breaking ties. (3) Those who want their prayers to be answered immediately and say ‘My prayer hasn’t been answered yet.’ (*Attarghīb Wattarhīb*, pp. 314, vol. 2, Ḥadīṣ 9)

This Ḥadīṣ makes it clear that one should not pray for unlawful things because such a prayer will not be answered. Similarly, the prayer that involves the violation of the rights of a relative is also prohibited. Further, one should not grow impatient with apparent delays in the fulfilment of his prayers as such prayers are not answered.

A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has added a footnote to *Aḥsan-ul-Wi’ā li Ādāb-id-Du’ā* titled *Ẓaīl-ul-Mudda’ā li Aḥsan-il-Wi’ā*. In this footnote, he (in his own particular and unique manner) has given the following advice to people who are impatient regarding the fulfilment of their supplications.

Visiting officers again and again but...

Those who have to get any personal advantage from worldly officers are seen waiting for years hoping to be helped by them and wandering around their doorsteps morning and night. As for the officers, they don’t even look at them, don’t answer them, scold them and express resentment. In fact, it is nothing but the waste of time and money. Even after spending years wandering around the officers, they do not give up hope, and it looks as if it is still the first day.

And when it comes to making supplication in the court of Almighty Allah ﷻ, one rarely goes to Him, and even if somebody goes, he looks tired and worried, wants everything instantly; he spends a week reciting something and then starts complaining,

‘I recited this, but nothing happened.’ Such unwise people close the door of fulfilment themselves. The Prophet of Raḥmah, the Intercessor of Ummah ﷺ has said:

يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يُعَجَّلْ يَقُولُ دَعَوْتُ فَلَمْ يَسْتَجِبْ لِي

Translation: Your prayers are answered as long as you don’t hurry, don’t say I prayed (but) my prayer wasn’t answered.

(Ṣaḥīḥ Bukhārī, pp. 200, vol. 4, Ḥadīṣ 6340)

Some even dare to deny the effect of supplications and invocations. In fact, they lose trust in the promises of bounties Allah ﷻ has made – وَالْعِيَاذُ بِاللَّهِ الْكَرِيمِ الْجَوَادِ

These people should be told ‘O the shameless! O the undignified! Ponder calmly. If your friend asks you a thousand times to do something for him but you don’t, then you’ll hesitate to ask him to do something for you and say to yourself ‘I didn’t listen to him, how can I ask him for something’ but if you dare to ask him and he doesn’t do it, then you won’t complain and you’ll say to yourself ‘well, I also didn’t do what he asked.’ Now compare; how many of the commandments of Allah ﷻ do you obey? How shameful is it for you to disobey Him and then want Him to do what you ask?

O unwise person! Just look carefully at yourself from head to toe. There are millions of bounties in your body. When you sleep His innocent servants (angels) protect you. Despite committing sins you are blessed with safety and good health from head to toe, protection from calamities, easy digestion of food, discharge of excrement without difficulty, easy circulation of blood in your body, physical strength, eyesight, numerous bounties descend upon you constantly without having to ask or pray (for them). Then how can you dare to complain if some of your desires are not fulfilled? You don’t know what is beneficial to you? You don’t know that you were perhaps going to suffer a major calamity but it’s your (apparently unfulfilled) supplication that warded it off.

What do you know what reward is being stored for you. His promise is true, prayers are answered in three ways and every former one is better than the latter. If you lose faith then surely you will be doomed and the devil would take you to his side -

وَالْعِيَاذُ بِاللَّهِ سُبْحَنَهُ وَتَعَالَى (We seek Allah’s protection, He ﷻ is the Glorious).

O feeble soil! O impure water! Look at yourself and then look at the great privilege you have been granted. He عَزَّوَجَلَّ has permitted you to be present in His court, mention His Glorious name and beg Him. Millions of desires should be sacrificed on this enormous grace.

O impatient! Learn how to beg! Cling to His Glorious court, stay there and keep supplicating in the hope of being blessed. Engross yourself in the pleasure of begging and asking Him so much that you forget even your desires and wishes. Have a firm belief that you will not return from His court empty handed because مَنْ دَقَّ بَابَ الْكَرِيمِ انْفَتَحَ (When anyone knocks at the door of a generous person it opens for him) وَبِاللَّهِ التَّوْفِيقُ (And ability is granted by Allah عَزَّوَجَلَّ). (Za'īl-ul-Mudda'ā li Aḥsan-il-Wi'ā, pp. 34-37)

Delay in fulfilment of Du'ā is blessing

Sayyidunā Maulānā Naqī 'Alī Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'My dear! Your Allah عَزَّوَجَلَّ says:

I answer the prayer of the praying one when he prays to Me. أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Baqarah, verse 186)

And how excellent fulfiller (of supplication) We are.

فَلَنِعْمَ الْمُجِيبُونَ

[Kanz-ul-Īmān (Translation of Quran)] (Part 23, Sūrah Şaffāt, verse 75)

Pray to Me, I shall answer your prayer.

أَدْعُونِي أَسْتَجِبْ لَكُمْ

[Kanz-ul-Īmān (Translation of Quran)] (Part 24, Sūrah Mūmin, verse 60)

So believe that He عَزَّوَجَلَّ will not return you empty handed from His court and He عَزَّوَجَلَّ will fulfil His promise. He عَزَّوَجَلَّ says to His Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

And chide not the beggar.

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Ad-Ḍuḥā, verse 10)

(So then) how will He عَزَّوَجَلَّ (himself) reject you? In fact, He عَزَّوَجَلَّ blesses you, which is why He عَزَّوَجَلَّ delays in fulfilling your supplications.’ اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ (Aḥsan-ul-Wi’ā, p. 33)

Relief from sciatica pain

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ There are a number of instances of prayers being answered in the company of devotees of Rasūl by the blessing of travelling with the Madanī Qāfilāḥs of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah. Here is an account of an Islamic brother in this regard: Our Madanī Qāfilāḥ went to Thatta city. One of the participants had severe sciatica pain. He used to writhe in pain like a fish out of water. One night he couldn’t sleep due to severe pain. On the last day the Amīr of Qāfilāḥ said: ‘Let’s all pray for him together’, so we began to pray.

The Islamic brother said that he felt reduction in pain even during the prayer and surprisingly the sciatica pain completely vanished after a short while, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. Many years have passed, he has not felt the same pain again ever since he was relieved of it during the Madanī Qāfilāḥ. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ At present, he is responsible for Madanī Qāfilāḥs in his area.

Gar ḥo ‘irqun-nisā, yā ‘ārizaḥ koī sā

Pāo gey ṣiḥḥatayn, Qāfilay mayn chalo

Dūr bīmāriyān, aur parayshāniyān

Ḥaun gī bas chal paṛayn, Qāfilay mayn chalo

*If you have sciatica severe, or have illness any other
You will get cured brother, travel with Madanī Qāfilāḥ
Illnesses will be cured and adversities will be removed
Come and see for yourself, travel with Madanī Qāfilāḥ*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Dear Islamic brothers! Did you see! An Islamic brother was relieved of the lethal illness of sciatica by the blessing of a Madanī Qāfilāh. Sciatica is an illness that causes extreme pain extending from the hip joint down to the ankle and it continues for years.

Two spiritual remedies for sciatica

1. Place your hand on the painful area, recite Sūrah Al-Fātiḥah once and the following phrase **اللَّهُمَّ أَذْهِبْ عَنِّي سُوءَ مَا أَجِدُ** (*Yā Allah عَزَّوَجَلَّ relieve me of this illness*) three times (with Ṣalāt-‘Alan-Nabī once before and after it) and then blow on the area of the pain. If you want to do it for someone else, then say **عَنْهُ** (him) instead of **عَنِّي** (me). This is to be done until the illness is cured.
2. Reciting **يَا مُحْيِي** seven times and blowing on oneself will cure wind problems, back and stomach pains, sciatica or any other pain **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. (This is to be done until the pain is cured).

Fourteen points regarding acts that invalidate fast

1. Eating, drinking or having intercourse will result in the invalidation of the fast provided one was aware that he was fasting. (*Rad-dul-Muḥtār*, pp. 365, vol. 3)
2. Smoking a Ḥuqqah, cigar, cigarette or cheroot etc. will also invalidate the fast even if one assumes that the smoke has not reached the throat. (*Bahār-e-Sharī‘at*, pp. 117, part 5)
3. Chewing Pān (betel) or tobacco will also invalidate the fast even if one spits constantly because its tiny particles will definitely reach the throat. (*ibid*)
4. If a fasting person puts something soluble like sugar etc. in his mouth and then swallows his saliva, his fast will become invalid. (*ibid*)
5. If something equal to the size of a chick-pea or larger was stuck between the teeth of a fasting person and he swallowed it, or if it was smaller than a chick-pea but he took it out from the mouth and then put it back in and swallowed it, his fast will become invalid in both the cases. (*Durr-e-Mukhtār*, pp. 394, vol. 3)

6. If gums bleed and blood goes down the throat and its taste is also felt (regardless of whether or not the amount of blood is equal to, more than or less than the saliva) the fast will become invalid in this case, but if the amount of blood is less than saliva and the taste of blood is not felt either, the fast will not become invalid. (*Durr-e-Mukhtār Rad-dul-Muhtār*, pp. 368, vol. 3)
7. Despite being aware that he was fasting, if a fasting person inserts a laxative (a medicine) into the anal orifice or inhales medicine through nostrils, his fast will become invalid. (*Fatāwā 'Ālamgīrī*, pp. 204, vol. 1)
8. If water went down the throat unintentionally whilst rinsing the mouth, or if one sniffed water through nose and it reached the brain then the fast will become invalid. However, if it happens in forgetfulness (when one was unaware that he was fasting) fast will not be invalid even if he does it deliberately. Likewise, if someone throws something towards the fasting person and it goes down the throat, his fast will become invalid. (*Al-Jauhara-tun-Nayyarah*, pp. 178, vol. 1)
9. Drinking or eating something whilst asleep will result in the invalidation of the fast. Similarly, if the mouth of a fasting person was open and a drop of water or a flake of snow goes down his throat his fast will become invalid. (*Al-Jauhara-tun-Nayyarah*, pp. 178, vol. 1)
10. Swallowing another person's saliva or putting one's own saliva onto one's palm and then swallowing it will invalidate the fast. (*Fatāwā 'Ālamgīrī*, pp. 203, vol. 1)
11. Swallowing the saliva or phlegm that is already in the mouth does not invalidate the fast, spitting the saliva every now and then is not necessary.
12. If one put a coloured string into his mouth, which changes the colour of the saliva and then he swallowed that coloured saliva, his fast would become invalid. (*Fatāwā 'Ālamgīrī*, pp. 203, vol. 1)
13. Swallowing one or two drops of tear will not invalidate the fast, but swallowing many drops whose saltiness is felt in the whole mouth will result in the invalidation of the fast. The same ruling applies to sweat. (*Fatāwā 'Ālamgīrī*, pp. 203, vol. 1)

14. During defecation (i.e. relieving oneself), if the anal orifice appears out, one must dry it properly with a piece of cloth etc. before standing up so that there remains no wetness. If he stands up with drops of water on the anus, causing the water to be absorbed into the body, the fast will become invalid. This is the reason why the respected Islamic jurists رَحِمَهُمُ اللَّهُ تَعَالَى have advised the fasting persons to avoid breathing whilst washing the anus [after defecation]. (*Fatāwā ‘Ālamgīrī*, pp. 204, vol. 1)

Vomiting whilst fasting

Some people become worried in case of vomiting in the state of fast. Some are under the impression that vomiting even involuntarily also breaks the fast. This isn't correct. Sayyidunā Abū Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The fast of a person who vomits involuntarily in Ramadan will not break but if a person vomits deliberately it will break.' (*Kanz-ul-‘Ummāl*, pp. 230, vol. 8, Ḥadīṣ 23814)

He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has also said, 'The one who vomits involuntarily does not have to do Qaḍā (repetition) for his fast but the one who vomits deliberately must do Qaḍā.' (*Jāmi' Tirmizī*, pp. 173, vol. 2, Ḥadīṣ 720)

Seven rulings regarding vomiting

1. In the state of fast, vomiting involuntarily will not invalidate the fast, no matter how much it is (even if a whole bucket fills with vomit). (*Durr-e-Mukhtār*, pp. 392, vol. 3)
2. Deliberate mouthful vomiting will invalidate the fast provided one was aware that he was fasting. (*Durr-e-Mukhtār*, pp. 392, vol. 3)
3. Even deliberate mouthful vomiting will invalidate the fast only when the vomit contains food or water or bile or blood. (*ibid*)
4. Vomiting only phlegm will not invalidate the fast. (*ibid*, p. 394)
5. Vomiting only a bit (not a mouthful) deliberately will not invalidate the fast. (*Durr-e-Mukhtār*, pp. 393, vol. 3)

6. In case of vomiting less than a mouthful and then swallowing it whilst it is still in the mouth (regardless of whether it is swallowed deliberately or unintentionally) the fast will not become invalid. (*ibid*)
7. Though involuntary mouthful vomiting will not invalidate the fast if one swallows even a chick-pea amount of it, the fast will become invalid. However, if the swallowed amount is less than the size of a chick-pea, the fast will not become invalid. (*Durr-e-Mukhtār, pp. 392, vol. 3*)

Definition of mouthful vomit

The vomit that cannot be prevented without bother is ‘mouthful vomit.’

(*Fatāwā ‘Ālamgīrī, pp. 204, vol. 1*)

Five rulings regarding vomiting in state of Wuḍū

1. In the state of Wuḍū, mouthful vomiting that contains food, water or bile will invalidate the Wuḍū (regardless of whether it is deliberate or involuntary). (*Bahār-e-Sharī’at, pp. 26, part 2*)
2. Mouthful vomiting of phlegm will not invalidate the Wuḍū. (*ibid*)
3. Vomiting of flowing blood will invalidate the Wuḍū.
4. Vomiting of flowing blood will invalidate the Wuḍū only when the blood dominates the saliva. (*Rad-dul-Muhtār, pp. 267, vol. 1*) In other words, if the blood turns the saliva red then it is dominant and therefore Wuḍū will be invalid but if there is more saliva than blood then Wuḍū will not be invalid. The sign of the blood being in less amount is that the vomit (of saliva) will be yellow in colour.
5. If the vomit contains congealed blood that is less than a mouthful, Wuḍū will not be invalid. (*Derived from Bahār-e-Sharī’at, pp. 26, part 2*)

Important advice

Mouthful vomit (excluding phlegm) is impure. Ensure that not even a single drop of it stains your clothes or body. Today people are not aware of it and do not care about

drops of vomit, staining their clothes. They even wipe the impure vomit from their mouths etc. with their own clothes. May Allah ﷺ enable us to protect ourselves from impurities!

آمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Eating or drinking forgetfully will not invalidate fast

Sayyidunā Abū Ḥurāirah رضي الله تعالى عنه has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله تعالى عليه وآله وسلم has said, ‘The fasting person who eats or drinks forgetfully has to complete his fast because Allah عز وجل has fed him.’ (*Ṣaḥīḥi Bukhārī*, pp. 636, vol. 1, Ḥadīṣ 1933)

Twenty one points about acts that do not invalidate fast

1. Eating, drinking or having intercourse forgetfully will not invalidate the fast whether it is a Farḍ fast or a Nafl one. (*Durr-e-Mukhtār, Rad-dul-Muḥtār*, pp. 365, vol. 3)
2. If someone sees a fasting person do any of such acts, it is Wājib for him to remind the fasting person of his fast. If he did not remind, he will be sinner.

However, if the person is too weak and is unlikely to complete his fast properly in case of not eating the food because of being reminded and, on the other hand, if he eats food, he will not only be able to complete his fast properly but also carry out other worship (and as he is eating forgetfully, his fast will be valid) then it is better not to remind him.

Some respected scholars رحمهم الله تعالى have said, ‘If the fasting person is young one should remind him but if he’s old then there’s no harm in not reminding him’, but this rule is based on the fact that the young are generally strong (and healthy) and the old are generally weak. In fact, this ruling has nothing to do with old-age and young-age, instead, it applies on the basis of strength and weakness. In other words, if a young man is too weak to complete his fast, it is better not to remind him, and if

an old man is strong enough to complete his fast properly, it is Wājib to remind him. (*Rad-dul-Muhtār*, pp. 365, vol. 3)

3. If a fly or dust or smoke goes down the throat, the fast will not become invalid even if one was aware that he was fasting. Whether it is the flour blowing up whilst being grinded in the grindstone or sieved or it is the dust of grain or dust that is blown by the wind or the hoofs of animals, the fast will not become invalid if the dust goes down the throat in the aforementioned cases. (*Durr-e-Mukhtār*, *Rad-dul-Muhtār*, pp. 366, vol. 3)
4. Similarly, if the car or bus smoke or the blowing dust reaches the throat, it will not invalidate the fast even if one was aware that he was fasting.
5. If the smoke of a burning incense stick enters the nose, fast will not be invalid. However, if one takes his nose closer to a burning incense or frankincense and (deliberately) inhales the smoke despite being aware that he was fasting, his fast will become invalid. (*Rad-dul-Muhtār*, pp. 366, vol. 3)
6. Treating the heat of the body by placing a pierced horn over the area of pain, massaging oil or applying kohl (into eyes) will not invalidate the fast; even if one feels the taste of oil or kohl in throat or even if the colour of the 'kohl' appears in saliva. (*Al-Jauhara-tun-Nayyarah*, pp. 179, vol. 1)
7. Fast will not be invalid in case of feeling the coolness of the water inside the body after taking bath. (*Fatāwā 'Ālamgīrī*, pp. 230, vol. 1)
8. If one rinses the mouth with water and spits the water out completely, just a little wetness has remained inside the mouth; swallowing this wetness with saliva will not invalidate the fast. (*Rad-dul-Muhtār*, pp. 367, vol. 3)
9. The fast will not be invalid even if the taste of the medicine being crushed is felt in the throat. (*ibid*)
10. The fast will not be invalid if water enters the ear or even if one pours it deliberately. (*Durr-e-Mukhtār*, pp. 367, vol. 3)
11. Inserting a splinter into the ear to itch it does not invalidate the fast. Even if the splinter comes into contact with ear-dirt and this act is repeatedly done, the fast will not become invalid. (*ibid*)

12. If a tiny particle was in the mouth or was stuck between the teeth and it goes down the throat with saliva, the fast will not become invalid. (*ibid*)
13. If the gums bleed and the blood reaches the throat but does not go down the throat, fast will not be invalid in this case. (*Fath-ul-Qadīr*, pp. 258, vol. 2)
14. Swallowing a fly unintentionally will not invalidate the fast but swallowing it deliberately will invalidate the fast. (*Fatāwā ‘Ālamgīrī*, pp. 203, vol. 1)
15. If somebody eats food or drinks water forgetfully, but he spits out the food or water from mouth as soon as he recalls the fast, then his fast will not become invalid, but if he swallows the morsel of food or water that was in his mouth despite recalling the fast, the fast will become invalid. (*ibid*)
16. If a person who was eating before dawn spits out everything in his mouth as soon as the time for Ṣaḥarī ends, his fast will not be invalid but if he swallows the food etc. that was in his mouth, his fast will be invalid. (*Fatāwā ‘Ālamgīrī*, pp. 203, vol. 1)
17. Backbiting does not invalidate the fast. (*Durr-e-Mukhtār*, pp. 362, vol. 3) However, backbiting is a major sin. The Holy Quran refers to backbiting as ‘eating one’s dead brother’s flesh’ and a Ḥadīṣ states that ‘backbiting is worse than even fornication.’ (*Attarghib Wattarhib*, pp. 331, vol. 3, Ḥadīṣ 24) Backbiting removes the blessings of the fast. (*Bahār-e-Sharī’at*, pp. 611, part 5)
18. Being in the state of major impurity (when taking ritual bath is obligatory) or even spending the whole day in this impure state will not invalidate the fast. (*Durr-e-Mukhtār*, pp. 372, vol. 3) However, remaining in this state deliberately and missing Ṣalāḥ is a sin and Ḥarām. A Ḥadīṣ states that the angels of mercy do not enter the house in which there is a ‘Junub’ (the one who is in the state of major impurity). (*Bahār-e-Sharī’at*, pp. 116, part 5)
19. If one chews a sesame seed or a tiny particle equal to a sesame seed in size which then goes down the throat with saliva, his fast will not be invalid, however, the fast will be invalid if its taste is felt in the throat. (*Fath-ul-Qadīr*, pp. 259, vol. 2)
20. Swallowing saliva or phlegm of the mouth will not invalidate the fast. (*Rad-dul-Muhtār*, pp. 373, vol. 3)
21. Swallowing the dried mucus of the nose by inhaling will not invalidate the fast. (*ibid*)

Makrūh acts in fasting

Let's have a look at the Makrūh acts of fast. Though the fast does not become invalid in case of committing these unpleasant acts, they affect the spirituality of the fast. Here are three blessed Aḥādīṣ in this regard.

1. Sayyidunā Abū Ḥurāirah رضي الله تعالى عنه has narrated that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم has said, 'If someone doesn't avoid indecent speech and acts, Allah عز وجل doesn't need such a person as he has just left eating and drinking.' (*Ṣaḥīḥ Bukhārī*, pp. 628, vol. 1, Ḥadīṣ 1903)
2. Sayyidunā Abū Ḥurāirah رضي الله تعالى عنه has reported that the Prophet of Raḥmah, the Intercessor of Ummah صلى الله تعالى عليه وآله وسلم has said, 'The fast is like a shield unless it is torn.' He صلى الله تعالى عليه وآله وسلم was asked as to how the shield is torn, he صلى الله تعالى عليه وآله وسلم replied 'By lying or backbiting.' (*Attarghīb Wattarḥīb*, pp. 94, vol. 2, Ḥadīṣ 3)
3. Sayyidunā 'Āmir Bin Rabī'ah رضي الله تعالى عنهما has said, 'I have repeatedly seen the Holy Prophet صلى الله تعالى عليه وآله وسلم use a Miswāk in the state of fast.' (*Jāmi' Tirmidhī*, pp. 176, vol. 2, Ḥadīṣ 725)

Twelve points about Makrūh acts in fasts

1. Lying, telling tales, backbiting, unlawful use of eyes, abusing, hurting someone without the permission of Shari'ah, shaving beard etc. all are already prohibited and Ḥarām acts and committing them in the state of fast is even more severely Ḥarām. These sins remove the spirituality of the fast.
2. It is Makrūh for a fasting person to unnecessarily taste or chew any thing.

Tasting food to make sure that salt has been mixed into food in required quantity is a valid exemption for a wife whose ill tempered husband gets annoyed if the food is not to his liking. There is no harm for her in tasting food in this case. Chewing food to make it soft (and edible) for her child is a valid exemption for a mother whose child cannot eat bread and she doesn't have any other soft food to feed the child. She can chew food in this case provided there's no such woman who is experiencing her

menses or post natal bleeding¹ or anyone else who can chew the food for the child. Therefore, chewing food to make it soft for a child is not Makrūh for her. (*Durr-e-Mukhtār*, pp. 395, vol. 3) However, one must be extremely careful when tasting or chewing food (even for valid reasons) because if one swallows even a small amount, the fast will become invalid.

What is meant by ‘tasting?’

Tasting does not imply what people today regard as ‘tasting’ i.e. ‘eating a bit to know the flavour of the food.’ This isn’t ‘tasting’ instead, it’s ‘eating’ that will invalidate fast, and if the conditions of expiation are met one will have to give the expiation for it either. Tasting simply means placing a little amount of food onto the tongue to taste its flavour and then spitting it out. It must not be swallowed even in the least amount.

3. There is no harm in tasting the food etc. that one intends to buy in order to avoid the loss of money. However, if there is no such risk, it is Makrūh. (*Durr-e-Mukhtār*, pp. 395, vol. 3)
4. Kissing the wife, hugging her or touching her body is not Makrūh. However, if one fears that it will lead to ejaculation or intercourse (then it is Makrūh). Sucking her lips or tongue during fast is absolutely Makrūh. Making sex organs touch each other is also Makrūh during fast². (*Rad-dul-Muhtār*, pp. 396, vol. 3)
5. Smelling a rose, musk etc., applying oil into beard or moustache, and applying kohl into eyes are not Makrūh for a fasting person. (*Durr-e-Mukhtār*, pp. 397, vol. 3)
6. There is no harm in smelling or applying any type of ‘Itir (perfume) onto clothes in the state of fast. (*Rad-dul-Muhtār*, pp. 397, vol. 3)
7. Using a Miswāk in the state of fast is not Makrūh. As it is a Sunnah in other days, it is a Sunnah in fast as well whether it is dry or wet, and whether it is used before the Shar’i midday or after that, it isn’t Makrūh any time. (*Rad-dul-Muhtār*, pp. 399, vol. 3)

¹ In the state of menses or post-natal bleeding, it is impermissible and sin for women to fast, offer Ṣalāh and recite the Holy Quran. After attaining purity they do not need to make Qaḍā for their Ṣalāh but they will have to make Qaḍā for their fasts.

² In order to acquire the knowledge of intentions etc., the married men and women should go through point numbers 41, 42 given on the page 385 and 386 of *Fatāwā Razawiyyah*, vol. 23.

8. Most people are under the impression that it is Makrūh for a fasting person to use a Miswāk after noon. This is contrary to our Ḥanafī school of thought. (*ibid*)
9. A fasting person should not use such a Miswāk whose strands break off (into mouth) or whose taste is felt in the mouth. (*Fatāwā Razawīyyah referenced, pp. 511, vol. 10*) If a strand of Miswāk or its fragment goes down the throat the fast will become invalid (provided one was aware that he was fasting).
10. It is not Makrūh to rinse the mouth or sniff water into the nose or have a bath (apart from performing Wuḍū or obligatory Ghusl) or moisten the body with a wet cloth in order to cool oneself down. However, it is Makrūh to wrap a wet cloth around the body showing worry because showing disinterest in worshipping is not good. (*Rad-dul-Muhtār, pp. 399, vol. 3*)
11. Some fasting Islamic brothers spit repeatedly. They are perhaps under the impression that one shouldn't swallow even his own saliva in fast, whereas it is not correct. However, (deliberately) accumulating saliva in the mouth and then swallowing it is Makrūh (it is very unpleasant to do this even when one is not fasting). (*Bahār-e-Sharī'at, pp. 129, part 5*)
12. In the month of Ramadan, it is not permissible to do such a laborious and hard work that causes such intense weakness that makes it probable to break the fast. Therefore, a chapatti (bread) maker should bake chapattis till the afternoon and then take rest for the rest of the day. (*Durr-e-Mukhtār, pp. 400, vol. 3*) The same applies to labourers, builders, masons and the people doing other laborious work. If such people fear that work will cause intense weakness, they should reduce the amount of work so that they can complete their fast (properly).

Piece of paper fell from sky

Dear Islamic brothers! In order to develop enthusiasm to learn the legal rulings of Sharī'ah, please travel with devotees of Rasūl of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah. Please travel at least once, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ you will experience such religious benefits that you will be surprised.

The blessing of a Madanī Qāfilāh is now presented for your persuasion. Therefore, an Islamic brother of Qasba colony (Bāb-ul-Madīnah, Karachi) has stated: We had many daughters in our family; my uncle had seven daughters while my elder brother had nine daughters and when I got married my wife also gave birth to a baby girl. Like many other people, my family also got worried and suspected as to whether somebody had cast a magic spell preventing the birth of baby boys. I vowed to travel for 30 days in a Madanī Qāfilāh, if a baby boy is born.

After a few days, my wife had a dream in which she saw a piece of paper that fell from the sky, the name Bilāl was written on the piece of paper. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Allah **عَزَّوَجَلَّ** blessed us with a baby boy due to the blessings of the 30 day Madanī Qāfilāh. We were blessed with two more baby boys later on.

By the grace of Allah **عَزَّوَجَلَّ**! The blessings of the 30 day Madanī Qāfilāh did not remain confined to me, but every one in our family who did not have a son was blessed with baby boys. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** At present, I am serving Dawat-e-Islami as the responsible of Madanī Qāfilāhs in my area.

*Ā kay tum bā-adab, daykh lo faḍal-e-Rab
Madanī munnay milayn, Qāfilay mayn chalo*

*Come reverentially and see Divine mercy
You'll have boy baby, travel with Madanī Qāfilāh*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Desire not being fulfilled is also reward

Dear Islamic brothers! Did you see how wishes and hopes are fulfilled, grief turns into happiness and difficulty into ease due to the blessings of Madanī Qāfilāhs. However, it is not necessary that each and every desire will be fulfilled. Sometimes man desires things that aren't beneficial to him and thus his wishes are not satisfied. In such cases, not being granted what one desires is actually a blessing. For instance, a man might ask for a

son but the birth of a daughter might actually be better for him. Our Allah ﷻ says in the 216th verse of Sūrah Baqarah (part 2):

عَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ط

It may happen that anything may be liked by you and that may not be in your favour.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Baqarah, verse 216)

Excellence of daughter

Remember! The birth of a daughter is a great blessing. Here are 3 Sayings of the Holy Prophet ﷺ in this regard:

1. The man who brings up three daughters will enter Heaven and will be rewarded the same as a warrior who fights (in the way of Allah ﷻ) in the state of fast and offers Ṣalāh. (*Attarghib Wattarhib*, pp. 46, vol. 3, Ḥadīṣ 26)
2. Whoever has three daughters or three sisters and treats them well will enter Heaven. (*Jāmi' Tirmiẓī*, pp. 366, vol. 3, Ḥadīṣ 1919)
3. If someone brings up three daughters or sisters by teaching them manners and treating them well until they become independent (by either reaching puberty or getting married or getting wealth) Allah ﷻ will make him enter paradise. (*Ashi'at-ul-Lam'āt*, pp. 132, vol. 4) When the honourable companions رضى الله تعالى عنهم heard this saying they enquired, 'If he brings up two girls?' He ﷺ replied, 'He will gain the same reward.' And if people had asked about (bringing up) one (girl) he ﷺ would have replied the same. (*Sharḥ-us-Sunnaḥ*, pp. 452, vol. 6, Ḥadīṣ 3351)

Mother of the believers, Sayyidatunā 'Āishaḥ Ṣiddīqah رضى الله تعالى عنها has said, 'A woman came to me along with her two daughters and began to beg¹. I had nothing but a date which I gave to her. She split the date between her two daughters and left without eating any of it herself. Later, when Beloved Rasūl ﷺ came I told him of this incident. He ﷺ said: [If] the one made responsible for these girls, treats them well, they will become a shield for him against fire (Hell).' (*Ṣaḥīḥ Muslim*, pp. 414, Ḥadīṣ 2629)

¹ Begging is permissible in some cases; the lady رضى الله تعالى عنها must have been in such a helpless state that it was permissible for her to beg. (*Mirāt-ul-Manājīḥ*, pp. 545, vol. 6)

Dear Islamic brothers! Why will mercy not be showered upon the Madanī environment and Sunnah-Inspiring Ijtimā'at of Dawat-e-Islami as many Auliya رَحْمَةُ اللَّهِ تَعَالَى might be present amongst all these devotees of Rasūl.

A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: There are blessings in congregations. The supplications made in congregations of Muslims are more likely to be fulfilled. Scholars have said wherever 40 pious Muslims gather there will definitely be a Walī of Allah عَزَّوَجَلَّ amongst them. (*Fatāwā Razawiyyah referenced, pp. 184, vol. 24, – Taīsīr Sharḥ Jāmi'-uṣ-Ṣaghīr, pp. 312, vol. 1, Ḥadīṣ 714*)

Even if your prayer appears to be unanswered you must avoid uttering words of complaint. Allah عَزَّوَجَلَّ knows what is better for us. We must be grateful to Allah عَزَّوَجَلَّ at all times, if He عَزَّوَجَلَّ gives you a boy thank him, if He عَزَّوَجَلَّ gives you a girl thank him, if He عَزَّوَجَلَّ gives you both thank him, and if He عَزَّوَجَلَّ doesn't give you either still thank him in all states and circumstances. Allah عَزَّوَجَلَّ says in verses 49 and 50 of Sūrah Shūrā:

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يُخْلِقُ مَا يَشَاءُ ۚ يَهْبُ بِمَنْ يَشَاءُ إِنَاثًا وَيَهْبُ بِمَنْ يَشَاءُ الذَّكَوْرَ ۚ
أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيْمًا ۚ إِنَّهُ عَلِيْمٌ قَدِيْرٌ ﴿٥٠﴾

For Allah عَزَّوَجَلَّ is the Kingdom of the heavens and the earth, He عَزَّوَجَلَّ creates whatever He عَزَّوَجَلَّ likes. He عَزَّوَجَلَّ bestows daughters on whoever He عَزَّوَجَلَّ likes and He عَزَّوَجَلَّ bestows sons on whoever He عَزَّوَجَلَّ likes. Or He عَزَّوَجَلَّ couples both, the sons and the daughters, and He عَزَّوَجَلَّ makes whoever He عَزَّوَجَلَّ likes barren. Undoubtedly, He عَزَّوَجَلَّ is all-knowing, the omnipotent.

[Kanz-ul-Īmān (Translation of Quran)] (Part 25, Sūrah Shūrā, verses 49, 50)

‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي has stated, ‘He عَزَّوَجَلَّ is the Creator and Owner of every thing, He عَزَّوَجَلَّ distributes His bounties as He عَزَّوَجَلَّ wants. This was also the case with the honourable Prophets عَلَيْهِمُ السَّلَام. Sayyidunā Lūṭ عَلَيْهِ السَّلَام and Sayyidunā Shu’aib عَلَيْهِ السَّلَام had only daughters, no sons, while Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام had only sons, no daughters and the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had four sons and four daughters. Sayyidunā Yaḥyā عَلَيْهِ السَّلَام and Sayyidunā ‘Isā عَلَيْهِ السَّلَام did not have any children.’ (*Khazāin-ul-‘Irfān, pp. 777*)

Valid exemptions for not observing fast

Dear Islamic brothers! Although there are certain conditions and compulsions in which a person is allowed to miss his/her fast, the missed fasts are not forgiven due to compulsions. It is Farḍ to make up for them (do Qaḍā) after being relieved of the compulsion. Even so, there will be no sin in case of missing the fast due to any valid (Shar'ī) compulsion, as clearly stated in '*Baḥār-e-Sharī'at*' with the reference of '*Durr-e-Mukhtār*.'

The valid Shar'ī compulsions of missing a fast include travelling, pregnancy, breast feeding, sickness, old age, fear of being killed and Ikrāḥ (i.e. threat of being killed or beaten severely or any body part being cut. If somebody forces the fasting person to break his fast, and if the fasting person knows for sure that threatener would do what he threatens, so he can break his fast in this situation) loss of wisdom and Jihad. If somebody does not fast on account of the aforementioned reasons, he will not be regarded a sinner.

(*Durr-e-Mukhtār – Rad-dul-Muḥtār*, pp. 402, vol. 3)

Definition of travelling

It is also permissible to miss a fast whilst one is travelling. Keep the distance of journey in mind. According to the research of Imām-e-Aḥl-e-Sunnat A'lā Ḥaḍrat Maulānā Shāḥ Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ 'By Sharī'aḥ, the distance of a journey is 57½ miles (almost 92km). Therefore, whoever leaves the vicinity of his city or village with the intention of travelling for the above mentioned distance will be regarded a traveller. By Sharī'aḥ, he can miss fast and make up for it later and he has to offer Ṣalāḥ (with 'Qaṣr'). A traveller can fast, but he will have to reduce his four Rak'āt Ṣalāḥ to two Rak'āt (it is Wājib for him to do so), not doing this is a sin. If someone is unaware of this ruling and offers four Rak'āt, it is Wājib for him to offer two Rak'āt with the intention of Qaṣr.

(Derived from *Fatāwā Razawīyyah* referenced, pp. 270, vol. 8)

Therefore, all such four Rak'āt-Ṣalāḥ offered without Qaṣr (reduction) during the journey due to ignorance will have to be repeated with two Rak'āt with the intention of 'Qaṣr' (calculate all such Ṣalāḥ and offer them). However, a traveller will have to offer four Rak'āt if he offers his Ṣalāḥ following a resident (non traveller) Imām. There is no need to repeat Sunan and Witr. The ruling of 'Qaṣr' only applies to the Farḍ Rak'āt of Zuḥr, 'Aṣr and 'Ishā: two Rak'āt will be offered instead of four. The Sunan and Witr Ṣalāḥ will be offered as usual without any reduction.

After reaching the destination, if there is the intention to stay over there for a period of less than 15 days he will remain a traveller and the ruling that applies to a traveller will apply to him. However, if he intends to stay there for 15 days or more than 15 days the ruling of a traveller will no longer apply to him and he will be regarded a resident ('Muqīm') therefore he will have to fast and offer Ṣalāh completely.

To learn the detailed rulings regarding 'travelling' please refer to *Bahār-e-Sharī'at*, part 4: Chapter of a Traveller.

Slight illness is not a valid exemption

If someone is severely ill and there is a high probability that his illness will prolong or recovery will be delayed as a result of fasting, he is allowed to miss his fast in this case (further details to follow).

Unfortunately, it is observed these days that people miss fasts or, Allah عزوجل forbid, even break fasts having started them due to minor cold, fever and headaches. One should never do so. If someone misses a single fast without a valid exemption he will not be able to regain its blessings even if he spends the rest of his life fasting.

Dear Islamic brothers! Three blessed Aḥādīṣ are presented before we look at the detailed rulings about the exemptions for missing fasts.

One has a choice to fast or not in journey

1. Mother of the believers, Sayyidatunā 'Āishah Ṣiddīqah رضى الله تعالى عنها has said that Sayyidunā Ḥamzah Bin 'Amr Aslamī رضى الله تعالى عنه used to fast in abundance. He رضى الله تعالى عنه asked the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم 'Shall I fast during journey?' He صلى الله تعالى عليه وآله وسلم replied, 'You have the choice whether to fast or not.' (*Ṣaḥīḥ Bukhārī*, pp. 640, vol. 1, Ḥadīṣ 1943)
2. Sayyidunā Abū Sa'īd Khudrī رضى الله تعالى عنه has said, 'We set out for Jihad with the Holy Prophet صلى الله تعالى عليه وآله وسلم on the 16th of Ramadan; some of us fasted whereas some didn't. Those who fasted didn't object to those who didn't fast and vice versa.' (*Ṣaḥīḥ Muslim*, pp. 564, Ḥadīṣ 1116)

3. Sayyidunā Anas Bin Mālik Ka'bī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Allah عَزَّوَجَلَّ has reduced the Ṣalāh of a traveller by half (the 4 Rak'āt Ṣalāh will be offered as 2 Rak'āt) and exempted travellers and breast feeding and pregnant women from fasting (they are allowed to miss their fasts and make up for them later).' (*Jāmi' Tirmizī, pp. 170, vol. 2, Ḥadīṣ 715*)

33 Points about exemptions for not having fast

[Remember that one will have to keep Qaḍā fast for every missed fast after relief from the compulsion].

1. A traveller has the choice whether to fast or not. (*Rad-dul-Muḥtār, pp. 403, vol. 3*)
2. If a traveller and his companion do not suffer any harm in case of fasting, it is preferable to fast during the journey, but if either of them or both will be suffering harm then it is better not to fast. (*Durr-e-Mukhtār, pp. 405, vol. 3*)
3. If a traveller becomes a resident (as per the Shar'ī definition of resident) before Ḍaḥwā Kubrā¹ (Shar'ī midday) and he hasn't yet eaten or drunk anything, it is Wājib for him to make the intention of fast. (*Al-Jauḥara-tun-Nayyaraḥ, pp. 186, vol. 1*) Let's say, for instance, that someone lives in the famous Pakistani city Hyderabad, he leaves Bāb-ul-Madīnaḥ Karachi to head for Hyderabad and arrives there at 10 a.m. If he has not eaten anything since dawn during the journey, it is Wājib for him to make the intention of fast.
4. If somebody sets out a journey at daytime, he cannot break that day's fast because of that journey. However, if he broke the fast during the journey he would not be required to pay expiation for it but doing so is a sin. (*Rad-dul-Muḥtār, pp. 416, vol. 3*) It is Farḍ to make up for this fast.
5. If somebody breaks fast before he sets out his journey and then he begins his journey, expiation will be mandatory for him (provided that the conditions for expiation are met). (*ibid*)

¹ The definition of Ḍaḥwā Kubrā (Shar'ī Midday) has already been mentioned in the section of intention of fast.

6. If somebody begins journey during the daytime (and did not break fast during the journey) but then returned home to take something which he had left at home forgetfully and broke fast, expiation will be Wājib (provided that the conditions of expiation are met). If he had broken it during the journey, only making up for it by fasting another day would have been Farḍ as stated in point number 4. (*Fatāwā ‘Ālamgīrī*, pp. 207, vol. 1)
7. If somebody is forced to break fast he can do so, but he will be rewarded if he takes patience. (The definition of ‘Ikrah̃ (being forced)’ has already been explained on page 120). (*Rad-dul-Muhtār*, pp. 402, vol. 3)
8. If the life of a fasting person is in danger as a result of being stung by a snake, he should break the fast. (*Rad-dul-Muhtār*, pp. 402, vol. 3)
9. If anyone breaks his fast due to any of the aforementioned reasons, it is Farḍ for him to make up for it by fasting another day. Maintaining the order in these missed fasts is not Farḍ. Therefore, if he kept Nafl fasts before keeping his Qaḍā fasts, the Nafl fasts will still be valid.

However, once he is relieved of the compulsion for missing fasts, the ruling is that he must keep his Qaḍā fasts before the arrival of the next Ramadan. A Ḥadīṣ states, ‘If any one has to keep previous Ramadan’s fasts as Qaḍā, but he doesn’t do, his fasts of the current Ramadan will not be accepted.’ (*Majma’-uz-Zawāid*, pp. 415, vol. 3)

If the next Ramadan arrives and one hasn’t yet kept the Qaḍā fasts for the previous Ramadan, he has to keep fast for the present Ramadan first instead of keeping the Qaḍā fast for the previous Ramadan. He has to keep Qaḍā fasts later on. If the one who is neither ill nor traveller, fasts in Ramadan with the intention of making up for the missed fasts of the previous Ramadan, these fasts will not be considered Qaḍā, these are the fasts of the present Ramadan. (*Durr-e-Mukhtār*, pp. 405, vol. 3)

10. If a pregnant or breast feeding woman has credible fear of losing her life or the life of the baby (if she fasts) she is allowed to miss the fast that day, whether she is the baby’s mother or the wet nurse, and even if she is being paid to suckle the baby in Ramadan (there is the same ruling for her). (*Durr-e-Mukhtār Rad-dul-Muhtār*, pp. 403, vol. 3)

11. Don't fast in the state of such extreme hunger or thirst that brings about the credible risk of death or loss of intellect. (*Durr-e-Mukhtār Rad-dul-Muhtār*, pp. 402, vol. 3)
12. If it is highly likely that the illness of a patient will intensify due to fast or the process of recovery will be delayed or if a healthy person is almost sure that he will fall ill, then he is allowed to miss his fast that day (and make up for it later). (*Durr-e-Mukhtār*, pp. 403, vol. 3)
13. As to the aforewritten cases 'high likelihood' is a condition. Just suspicions are not sufficient. There are three ways to determine a 'high likelihood': (1) Visible symptoms (2) Personal experience (3) Advice of a pious Muslim doctor who is qualified (experienced and expert in his particular field).

If a person broke his fast without any symptom, any previous personal experience or without the advice of a pious Muslim doctor or if he did so just on the advice of a non-Muslim or an impious doctor (for example, a clean-shaven doctor), it will be mandatory for him not only to make Qaḍā for this fast but also pay expiation for it provided that the conditions are met. (*Rad-dul-Muhtār*, pp. 404, vol. 3)

14. Offering Ṣalāh and fasting during menses or post natal bleeding are Ḥarām and will not be valid. Moreover, reciting or touching verses of the Holy Quran or their translations in this state is also Ḥarām. (*Bahār-e-Sharī'at*, pp. 88-89, part 2)
15. A woman in her menses or post natal bleeding has the choice whether to eat in secret or openly. It is not necessary for her to give the impression as if she is fasting. (*Al-Jauhara-tun-Nayyarah*, pp. 186, vol. 1)
16. However it is better for her to eat secretly, especially for the one experiencing menses. (*Bahār-e-Sharī'at*, pp. 135, part 5)
17. If there is a very old man who is growing weaker and weaker day by day and is quite unable to fast and there seems no chance of him being capable enough to fast in the future either, he is allowed not to keep his fasts. He has to give a Ṣadaqaḥ-e-Fiṭr (about 1.920 Kilograms of wheat or its flour or money equivalent to its value) as Fidyah for each missed fast to a Miskīn¹. (*Durr-e-Mukhtār*, pp. 410, vol. 3)

¹ A Miskīn is the one who does not possess anything and who has to beg others for food or clothes for covering the body. Begging is Ḥalāl (allowed) for him.

18. If such an old man cannot fast in summer but can in winter so he can miss his fasts in summer but it will be Farḍ for him to make up for them in winter. (*Rad-dul-Muhtār*, pp. 472, vol. 3)
19. If he pays his Fidyah (expiation) but later on regains his strength to fast, his given Fidyah will turn into a Nafl Ṣadaqaḥ and he will have to make up for those missed fasts. (*Fatāwā 'Ālamgīrī*, pp. 207, vol. 1)
20. He can pay the Fidyah for the whole month in one payment at the beginning or the end of Ramadan. (*Fatāwā 'Ālamgīrī*, pp. 207, vol. 1)
21. Paying each Fidyah to a different person is not necessary. He can give the Fidyah of several Fasts to the same person. (*Durr-e-Mukhtār*, pp. 410, vol. 3)
22. If somebody starts a Nafl fast deliberately, it will become Wājib for him to complete it. If he breaks it he will have to make up for it (it will be Wājib to do so). (*Rad-dul-Muhtār*, pp. 411, vol. 3)
23. If somebody fasted assuming that he has to keep a missed fast as Qaḍā, but having started the fast, he realised that he does not have to, he can break this fast instantly in this case but if he didn't break it instantly, he can no longer break it and if he broke, it would become Wājib for him to make up for it. (*Durr-e-Mukhtār*, pp. 411, vol. 3)
24. If a Nafl fast becomes invalid unintentionally, for instance, if a woman's menses begin whilst she is in the state of fast, making up for it will still be Wājib. (*Durr-e-Mukhtār*, pp. 412, vol. 3)
25. If somebody fasts on Eid-ul-Fiṭr or any of the four days of Eid-ul-Aḍḥā, 10th 11th 12th and 13th of Żul Ḥajja-tul-Ḥarām, it is not Wājib for him to complete the fast because fasting on these days is Ḥarām. Further, in case of breaking such a fast, its Qaḍā is not Wājib either. Instead, it will be Wājib for him to break it. If he vowed to fast on any of these days it would be Wājib for him to fulfil his vow but not on these days (on other days). (*Rad-dul-Muhtār*, pp. 412, vol. 3)
26. It is not permissible to break a Nafl fast without a valid exemption. If a guest feels resentment due to the host not eating with him or if a host feels resentment due to the guest not eating, it is a valid exemption for breaking a Nafl fast to eat with the

other, provided that he is certain to make its Qaḍā another day, and that he breaks it before Ḍaḥwā Kubrā, not after it. (سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! This shows how profusely Shari'aḥ values the honour of a Muslim). (*Fatāwā 'Ālamgīrī*, pp. 208, vol. 1)

27. A guest can only break his fast before Ḍaḥwā Kubrā if the host is not pleased with his mere presence and will resent if the guest doesn't eat, provided he (the guest) is sure to make up for the fast later. However, if the host is pleased with the mere presence of the guest and will not mind if he doesn't eat then he (the guest) will not be allowed to break his fast. (*Fatāwā 'Ālamgīrī*, pp. 208, vol. 1)
28. It is permissible to break a Nafl fast even after Ḍaḥwā Kubrā in case of parents' displeasure. One can break this fast any time before 'Aṣr but not after 'Aṣr. (*Durr-e-Mukhtār Rad-dul-Muḥtār*, pp. 414, vol. 3)
29. A woman should not have a Nafl, vow or sworn fast without her husband's permission. If she does, her husband can make her break it, and if she breaks the fast it will become Wājib for her to make up for it, but she needs her husband's permission even for keeping this Qaḍā fast. However, she can fast of her own accord, if her husband has died or given her a 'Bāin' divorce (a divorce in which Nikāḥ becomes invalid and the husband cannot revert).

If the woman's fasting does not cause her husband any problem she can keep a Qaḍā fast even without his permission. For instance, if he is on a journey or ill or in a state of Iḥrām (pilgrimage) she can keep Qaḍā fasts even if he asks her not to. However, she cannot keep a Nafl fast without her husband's permission even in these cases. (*Rad-dul-Muḥtār*, pp. 415, vol. 3)

30. She does not need her husband's permission to keep Ramadan fasts or fasts for Qaḍā of Ramadan. She must fast even if he prevents her from fasting. (*Durr-e-Mukhtār Rad-dul-Muḥtār*, pp. 415, vol. 3)
31. If one is an employee or does a job on wages he cannot have a Nafl fast without his employer's permission because fasting will cause sluggishness at work. However, if he is strong enough to work normally and completely without sluggishness despite fasting, he does not need permission to keep a Nafl fast in this case. (*Rad-dul-Muḥtār*, pp. 416, vol. 3)

32. For Nafl fasts, a daughter does not need her father's, a mother does not need her son's, and a sister does not need her brother's permission. (*Rad-dul-Muhtār*, pp. 416, vol. 3)
33. If parents prevent their son from having a Nafl fast for fear of illness, he must obey his parents. (*Rad-dul-Muhtār*, pp. 416, vol. 3)

Here are twelve points about the acts that make only Qaḍā necessary. Doing Qaḍā means observing one fast after Ramadan for each missed fast.

Twelve points about Qaḍā

1. If somebody ate, drank or engaged in intercourse assuming that some part of night was still left but he came to know later on that it was the time of dawn (Ṣubḥ-e-Ṣādiq), so his fast would be invalid. It is necessary to keep this fast as Qaḍā later on. (*Rad-dul-Muhtār*, pp. 380, vol. 3)
2. If somebody is forced to the extent of Ikrāḥ-e-Shar'ī to eat, as it is a valid exemption for eating, only making up for that fast will be mandatory for him, even if he eats with his own hands. (*Durr-e-Mukhtār*, pp. 402, vol. 3)

The summary of this ruling is that if somebody forces the fasting person to break his fast by threatening him to kill, cut any body part or beat severely, and the fasting person knows that the threatening person would do what he threatens, so Ikrāḥ-e-Shar'ī is there, the fasting person can break his fast in this situation, but it is mandatory to make up for it later.

3. If somebody ate, drank or engaged in intercourse in the state of forgetfulness, or ejaculated due to a lustful look, or experienced a nocturnal emission, or vomited and thus assumed that his fast had broken and so he ate something deliberately, only making up for this fast would be necessary for him. (*Durr-e-Mukhtār*, pp. 375, vol. 3)
4. Inhaling medicine through the nose in the state of fast will invalidate the fast and it would be mandatory to make up for it. (*Durr-e-Mukhtār*, pp. 376, vol. 3)
5. Eating a stone, grit, soil, wool, grass, paper or anything else that people feel disgusted by, will invalidate the fast but one will only have to make up for it (expiation is not Wājib). (*Durr-e-Mukhtār*, pp. 377, vol. 3)

6. If rain-water or flake of snow goes down the throat, the fast will become invalid and it would be mandatory to make up for it. (*Durr-e-Mukhtār*, pp. 378, vol. 3)
7. Likewise, swallowing a large amount of sweat or tears will invalidate the fast. One will have to make up for it. (*ibid*)
8. If somebody continued to eat assuming that some part of night was still left but came to know later on that the time of Saḥarī had ended while he was eating, his fast would be invalid and he will have to make up for it. (*Rad-dul-Muḥtār*, pp. 380, vol. 3)
9. If somebody breaks the fast assuming that the sun had set, but came to know later that it hadn't set, his fast will become invalid and he will have to make up for it. (*Rad-dul-Muḥtār*, pp. 380, vol. 3)
10. If someone mistakenly does Iḥṭār before the sunset as a result of premature utterance of Maghrib Aẓān or siren-wailing, and comes to know later on that siren or Aẓān started earlier than the sunset, even if it is not his fault his fast will still become invalid and he will have to make up for it. (*Derived from Rad-dul-Muḥtār*, pp. 383, vol. 3)
11. Unfortunately, people have been heedless about the matters of Sharī'ah these days. Every Muslim should be careful about his fasts himself. Rather than relying on sirens or radio and TV announcements or even the Aẓān, every one should get the correct information of Saḥarī and Iḥṭār timings.
12. During Wuḍū, if water reached the brain or went down the throat while sniffing water into nose the fast would become invalid and its Qaḍā would be mandatory provided one was aware that he was fasting. However, if one was unaware of the fast at that moment his fast will not become invalid. (*Fatāwā 'Ālamgīrī*, pp. 202, vol. 1)

Rulings regarding expiation

Dear Islamic brothers! In some cases, breaking a fast in Ramadan deliberately without a valid exemption will only make it Wājib to do Qaḍā but in some cases, it will make it necessary to pay expiation, in addition to making up for the broken fast.

Method of paying expiation for fasting

The expiation for breaking (invalidating) a fast is to free a male or female slave, if possible. If this isn't possible, for example, he does not have a slave or slave girl nor can he afford to buy them or though he has enough money, slaves and slave girls are not available (like in present age) then he will have to keep 60 fasts consecutively. If this isn't possible either, he will have to serve 60 Miskīn¹ people with lunch and dinner (such that they are full). It is necessary to serve both the meals to the same 60 people. If one wants, he can give one Ṣadaqaḥ-e-Fiṭr (i.e. about 1.920 Kilograms wheat or money equivalent to its value) to each of the 60 different Miskīn people, but he can't give 60 Ṣadaqaḥ-e-Fiṭr to the same person at once. However, he can give the same Miskīn a separate Ṣadaqaḥ-e-Fiṭr each day for 60 days.

In case of paying expiation in the form of fast, it is necessary to keep all the 60 fasts consecutively. If one misses even a single fast in between these 60 fasts, he will have to resume fasting from the very first fast. The previously observed fasts will not be counted, even if he had kept 59 fasts, and whether he missed (that one fast) due to illness or any other reason. However, if a woman experiences her menses whilst keeping fast for expiation her previously kept fasts will not lapse. In other words, she will not have to resume her fasting from the very first fast. After menses, she will keep the remaining fasts only to complete her sixty fasts. Her expiation will get paid. *(Derived from Rad-dul-Muḥtār, pp. 390, vol. 3)*

One who makes the intention of fasting during the night but then deliberately breaks his fast in the morning or any time during the day or even just a single moment before the time of Iḥṭār, without a valid exemption, with something that human nature does not dislike (i.e. food, water, tea, fruits, biscuits, drinks, honey, sweets etc.) then he must keep one fast after Ramadan with the intention of making up for this fast. Further, he will also have to pay the expiation for it.

Eleven points about expiation

1. If a sane, adult and resident Muslim (who is not a traveller by Shari'ah) deliberately engages in intercourse or eats or drinks something for pleasure in the state of the

¹ The definition of Miskīn is given on page 124 of the same book.

fast of Ramadan without a valid exemption his fast will become invalid. Both the expiation and the Qaḍā are mandatory for him. (*Rad-dul-Muḥtār*, pp. 388, vol. 3)

2. In all such cases in which expiation becomes mandatory for breaking the fast, it is a condition that the intention for the fast of Ramadan is made at night. If the intention of the fast was made during the day, and the fast was then broken, expiation is not mandatory, only Qaḍā is enough. (*Al-Jauḥara-tun-Nayyarah*, pp. 180, vol. 1)
3. If somebody vomited or ate something or engaged in intercourse forgetfully, and he was aware that his fast hasn't become invalid because of these acts; even then, he ate something, expiation will not be mandatory for him. (*Rad-dul-Muḥtār*, pp. 375, vol. 3)
4. If somebody had a nocturnal emission and then ate something despite knowing that his fast hadn't become invalid, expiation will be mandatory for him. (*Rad-dul-Muḥtār*, pp. 375, vol. 3)
5. If somebody spits his own saliva and then swallows it or swallows someone else's saliva, expiation will not be mandatory for him. However, if he swallows the saliva of his lover with lust or that of a religious saint for blessings, expiation will be mandatory for him. (*Fatāwā 'Ālamgīrī*, pp. 203, vol. 1) If somebody eats such skin of a melon or water-melon that is dry or is such that people feel disgusted by eating it, there is no expiation in this case. If the skin is watery that people like to eat, expiation will be mandatory. (*Fatāwā 'Ālamgīrī*, pp. 202, vol. 1)
6. If somebody eats uncooked rice, maize or lentils, expiation will not be mandatory. The same ruling applies to eating uncooked barley. However, if they are baked expiation will be mandatory. (*Fatāwā 'Ālamgīrī*, pp. 202, vol. 1)
7. If there was a morsel of food in somebody's mouth at Saḥarī and the time ended (with the morsel still in his mouth) or if somebody was eating forgetfully and he recalled his fast whilst the morsel of food in mouth, but he swallowed it despite being aware that he was fasting, expiation will be Wājib in both the cases. However, if he took the morsel out of his mouth and then ate it, only Qaḍā of the fast will be Wājib, there will be no expiation. (*Fatāwā 'Ālamgīrī*, pp. 203, vol. 1)
8. If somebody suffers from fever on specific days and, it was one of the days when he usually gets fever; he broke fast deliberately assuming that he would get fever,

expiation will lapse (i.e. expiation is not necessary, just making up for it is enough). Similarly, if a woman experiences menses on a fixed date and, it was the day when she normally experiences menses; assuming that she would experience menses she broke fast deliberately but her menses didn't start, expiation will lapse (i.e. expiation will not be necessary, just making up for it is enough). (*Durr-e-Mukhtār, Rad-dul-Muhtār, pp. 391, vol. 3*)

9. If somebody broke two fasts in two different months of Ramadan, he has to pay two expiations even if he had not yet paid expiation for the first fast. If he broke two fasts in the same month of Ramadan and he has not yet given expiation for the first fast, only one expiation will be enough for both the fasts. (*Al-Jauhara-tun-Nayyarah, pp. 182, vol. 1*)
10. After the fast has broken, for expiation to become mandatory, it is also necessary that any such act that is in contradiction to fast or any involuntary act that permits a person to break fast, should not take place.

For example, if a woman experiences her menses or post-natal bleeding on the same day or if someone falls so severely ill, having broken fast, that allows him to miss his fast, expiation will lapse. This does not include travelling as travelling is an intentional act. (*Al-Jauhara-tun-Nayyarah, pp. 181, vol. 1*)

11. In all such cases in which expiation does not become mandatory despite breaking the fast, it is a precondition that the act of breaking the fast is done only once and without the intention of committing a sin, otherwise expiation will have to be paid. (*Durr-e-Mukhtār wa Rad-dul-Muhtār, pp. 440, vol. 3*)

Save fasts from being ruined!

Dear Islamic brothers! These days, most of the Muslims don't have even basic Islamic knowledge. They make such mistakes that invalidate worships. Regretfully, all our efforts are focussed on learning worldly education and skills. Unfortunately, we neither have the time nor interest in learning the Sunan or rules about the Islamic commandments. Even worse, we feel disgusted if a sincere Islamic brother draws our attention towards our mistakes. These days, many wrong practices seem to have become part and parcel of our worship including Saḥarī and Iftār. May Allah عَزَّوَجَلَّ protect us!

People talk unreasonably about such issues and then try to defend themselves stubbornly. For instance some people say: ‘*The time of Saḥarī does not end unless so much light of morning spreads that ants appear.*’

Similarly, some people wrongly believe that one can continue to eat till the Azān of Fajr ends and if the sound of many Azāns is coming they continue to eat and drink until the last Azān finishes. How irrational and shocking it is! Just think! What will you do if you live at such a place where you can’t hear the sound of Azān?

Dear Islamic brothers! Do not ruin your worships due to carelessness of a few minutes. The following verse of Sūrah Baqarah has already been mentioned, here it is mentioned again, please read it and ponder:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتُوا الصِّيَامَ إِلَى اللَّيْلِ ۚ

And eat and drink until the white thread becomes distinct to you from the black thread at dawn; then complete the fasts till the coming of night.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Baqarah, verse 187)

Obviously, the foregoing verse does not refer to ants or the Fajr Azān, instead it refers to Subḥ-e-Ṣādiq. So don’t wait for the Azān, use a reliable timetable to get to know the timings for Saḥarī and Iftār and act accordingly.

Yā Allah عَزَّوَجَلَّ! Make us honour Ramadan according to Sharī’ah and Sunnah, make us fast, offer Tarāwīḥ, recite the Holy Quran and offer Nafl Ṣalāh in abundance, and accept our worships and forgive us with Your grace and mercy.

آمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I have changed!

How excellent the global & non-political religious movement of the Quran and Sunnah, Dawat-e-Islami and its Madanī Qāfilahs are! An Islamic brother who lives at Shalimar Town (Markaz-ul-Auliya, Lahore) gave the following account:

I was an extremely wicked person and had indulged in many evils such as watching films and dramas daily, teasing girls, friendship with loafers and wandering with them till late night. Even my relatives did not like to meet me; they would resent when I went their home and would prevent their children from meeting me.

Luckily, the dark night of my sins turned into a bright morning when a devotee of Rasūl of Dawat-e-Islami met me very politely and tried to persuade me to travel with a Madanī Qāfilah. Impressed by his polite behaviour and his sincere invitation, I travelled with a Madanī Qāfilah during which the company of the devotees of Rasūl caused a Madanī transformation in my life.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the blessings of the company of Rasūl's devotees in the Madanī Qāfilah I received the gift of repentance as well as the enthusiasm to wear dress and turban according to the blessed Sunnah. The very same relatives that once used to avoid me now meet me affectionately. I was once the worst in my family but now I have become the dearest due to the blessings of Dawat-e-Islami's Madanī Qāfilahs, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Company of those not offering Ṣalāh

Dear Islamic brothers! Did you see the harm of sitting in bad company! Everyone despises the people who stay in bad company. There are great blessings of good and pious company because it prevents a person from committing sins and makes people like him. One should always adopt the company of those who augment keenness for worshipping and enthusiasm to practice blessed Sunnah. A good companion is the one whose sight makes you remember Allah عَزَّوَجَلَّ; whose speech encourages you to perform good deeds and whose company makes you stay away from the love for the world and develop love for

Allah ﷻ, His Beloved Prophet ﷺ and the afterlife. One should avoid the company of those missing Ṣalāḥ, adopting fashion and doing funny activities.

In reply to a question about people who don't offer their Ṣalāḥ, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Politely make them realise (the sin they are committing), talk to them repeatedly about the severe punishments mentioned in the Holy Quran and the blessed Aḥādīṣ for missing Ṣalāḥ and Jamā'at, and for not attending the Masjid. This will surely benefit the people who have faith in their hearts. Allah ﷻ says in verse 55 of Sūrah Zāriyāt, (part 27):

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

And advise, for advice benefits the Muslims.

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūrah Zāriyāt, verse 55)

Remind them of Allah's speech and commandments because they will surely benefit the believers. If an individual doesn't listen, then pressurise him with the help of some influential person and if this doesn't work either, then instantly stop meeting him. Allah ﷻ says in verse 68 of Sūrah An'ām:

وَأِمَّا يَنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

And whenever the devil (Satan) makes you forget, then sit not you after recollection with the unjust people.

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūrah An'ām, verse 68)

(Fatāwā Razawiyyah referenced, pp. 191, 192, vol. 6)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Blessings of Tarawih

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq A’ẓam رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said, ‘Du‘ā (supplication) remains suspended between the earth and the sky and does not climb (i.e. it is not accepted) until you recite Ṣalāt upon your Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (*Jāmi’ Tirmizī*, pp. 28, vol. 2, Ḥadīṣ 486)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of Sunnah

!الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ We are blessed with great bounties in Ramadan. Amongst these bounties is the Sunnah of the Tarāwīḥ Ṣalāh. Words cannot express the greatness of the Sunnah! The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one who loved my Sunnah, loved me, and the one who loved me, will be with me in the Heaven.’ (*Jāmi’ Tirmizī*, pp. 310, vol. 4, Ḥadīṣ 2687)

Finishing the Quran 61 times in Ramadan

The Tarāwīḥ Ṣalāh is a Sunnat-ul-Muakkadah. Reciting the whole Quran in the Tarāwīḥ Ṣalāh is also Sunnat-ul-Muakkadah. Our Imām A’ẓam Sayyidunā Imām Abū Ḥanīfah رَضِيَ اللَّهُ تَعَالَى عَنْهُ used to recite the Holy Quran sixty one times in Ramadan, thirty during the day, thirty at night and one during the Tarāwīḥ Ṣalāh. For forty five years, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ offered his Fajr Ṣalāh with the Wuḍū he would make for his ‘Ishā Ṣalāh. (*Bahār-e-Sharī’at*, pp. 37, part 4)

According to a narration, Imām A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ performed Hajj fifty five times in his life and recited the Holy Quran seven thousand times in the house in which he passed away. (*‘Uqūd-ul-Jamān*, pp. 221)

Recitation of Quran and Auliya

A’lā Ḥadrat رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘For thirty years Sayyidunā Imām A’ẓam (Abū Ḥanīfah) رَضِيَ اللهُ تَعَالَى عَنْهُ recited the whole Quran in one Rak’at every night.’ (*Fatāwā Razawīyyah (Jadīd)*, pp. 476, vol. 7) The respected scholars رَحِمَهُمُ اللهُ تَعَالَى have said that some of Auliya رَحِمَهُمُ اللهُ تَعَالَى used to recite the whole Quran twice a day, some four times a day and some eight times a day. Imām ‘Abdul Wahhāb Sha’rānī قُدْسَ سِرُّهُ الثَّوَرَانِي has stated in his ‘*Mīzān-ush-Sharī’ah*’ that Sayyidī ‘Alī Murṣafī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي used to recite the whole Quran three hundred and sixty thousand times in one day. (*Mīzān-ush-Sharī’at-ul-Kubrā*, pp. 79, vol. 1)

According to a narration mentioned in *Āṣār*, Amīr-ul-Mūminīn Sayyidunā ‘Alī رَضِيَ اللهُ تَعَالَى عَنْهُ used to start reciting the Holy Quran when placing his left foot in the stirrup (of his horse) and finish reciting it before placing his right foot in the other stirrup. (*Fatāwā Razawīyyah (Jadīd)*, pp. 477, vol. 7)

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said that Sayyidunā Dāwūd عَلَيْهِ السَّلَام would order his mount to be saddled and he would recite the whole of the Holy Zabūr before its saddle was tied. (*Ṣaḥīḥ Bukhārī*, pp. 447, vol. 2, Ḥadīṣ 3417)

Dear Islamic brothers! A question may arise as to how it is possible for a person to recite the whole Quran and the whole Holy Zabūr several times a day or within a few moments. The answer is quite simple and credible; it was a Prophetic miracle of Sayyidunā Dāwūd عَلَيْهِ السَّلَام and saintly miracles of Islamic saints. Miracles are such actions which are impossible to occur in usual circumstances.

Mispronouncing letters

Regretfully, most of the people don’t pay ample attention to religious matters these days. The Holy Quran is not usually recited properly even a single time in the Tarāwīḥ Ṣalāh. The Holy Quran should be recited slowly, but these days, if an Imām recites it slowly

people refuse to offer Tarāwih with him. These days, people prefer such a Ḥāfiẓ who finishes the Tarāwih Ṣalāh as quickly as possible.

Remember! Mispronouncing the Quranic letters is Ḥarām irrespective of whether it is Tarāwih Ṣalāh or any other Ṣalāh. If a Ḥāfiẓ misses even a single letter of the Holy Quran the Sunnah of reciting the entire Quran will remain unfulfilled. Therefore, if you miss even a single letter or fail to pronounce it from its correct origin, so recite it again properly without feeling shyness, and then proceed. It is also regrettable that these days there are many such Ḥuffāẓ who are unable to recite the Quran slowly! If they try to recite slowly they forget words!

It is my sincere Madanī suggestion for such Ḥuffāẓ not to feel ashamed at all in this matter. By Almighty! The wrath of Allah عَزَّوَجَلَّ will result in innumerable troubles, so rectify your recitation of the Holy Quran from beginning to end with the help of a Qārī who teaches according to the rules of Tajwīd. Reciting every ‘Madd’ and ‘Līn’ properly is necessary¹. Be careful about the rules of ‘Madd’, ‘Ghunnaḥ’, ‘Iẓḥār’ and ‘Ikhfā’² as well.

The author of *Baḥār-e-Sharī’at* Ṣadr-ush-Sharī’ah, Badr-ut-Tarīqah ‘Allāmah Maulānā Muftī Amjad ‘Alī A’zamī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘One should recite the Quran slowly in Farḍ Ṣalāh and, at a medium pace, in Tarāwih. Fast recitation in Nawāfil of the night is permissible. However, words should be clearly understandable, i.e. the Maddat should be pronounced with at least the minimum degree of length set by Qurrā. Otherwise, it is Ḥarām, because we have been commanded to recite the Quran with Tartīl (slowly).’ (*Durr-e-Mukhtār, Rad-dul-Muḥtār, pp. 262, vol. 2*) Allah عَزَّوَجَلَّ says in the 4th verse of Sūrah Muzzammil (part 29):

وَرَتِّلِ الْقُرْآنَ تَرْتِيْلًا ط

And recite the Quran slowly and thoughtfully.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 29, Sūrah Muzzammil, verse 4)

¹ If a واؤ, ي or الف is Sākin (without a Zabar, Zaīr or Paish) and the letter before it carries a convenient Ḥarakāt (Paish before a واؤ, Zaīr before a ي, and a Zabar before الف) then it (the واؤ, ي or الف) is called a Madd. If a واؤ or ي is Sākin and the letter before it has a Zabar on it then it (the واؤ or ي) is called a Līn.

² See the details of these rules in *Madanī Qāidah* (English) published by Maktaba-tul-Madīnah.

Elaborating the word ‘Tartil’ A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated with the reference of ‘Kamālāin ‘Ala Ḥāshiyah Jalālāin:’ ‘Recite the Holy Quran so slowly that the listener can count even the number of verses and words.’ (*Fatāwā Razawiyyah (Jadīd)*, pp. 276, vol. 6) Further, in Farḍ Ṣalāh, recite the Holy Quran in such a way that each and every letter can separately be understood. As for Tarāwīḥ Ṣalāh recite it with medium pace and in Nafl Ṣalāh at night, one can recite it quickly provided that he could understand what he recites. (*Durr-e-Mukhtār*, pp. 80, vol. 1)

According to ‘*Madārik-ut-Tanzīl*’, ‘Reciting the Quran slowly refers to reciting it calmly by separating each and every letter, pausing wherever a pause is required and pronouncing each letter from its correct origin. The word ‘Tartilan’ (in the verse) lays stress, which means that it is necessary for the reciter to do this (i.e. recite slowly).’ (*Tafsīr Madārik-ut-Tanzīl*, pp. 203, vol. 4 – *Fatāwā Razawiyyah referenced*, pp. 278, 279, vol. 6)

Lead Tarāwīḥ Ṣalāh without salary

Sincerity is necessary not only for the Imams leading the Tarāwīḥ Ṣalāhs, and the committees that appoint them but also for the people that offer Tarāwīḥ. If a Ḥāfiẓ recites the Holy Quran for praise, applause, fame or for showing off his speed of recitation, he won’t be rewarded at all, instead, he will fall into the abyss of ostentation and desire for fame. Salaries for reciting the Holy Quran should be avoided. A fixed amount of money is not the only form of salary, it can be in some other forms such as cloth or grain etc. as well. If a Ḥāfiẓ recites the Holy Quran in a particular Masjid because he knows that the people will give him something for it, then whatever they give him will be considered salary (even though a formal agreement was not made).

However, if a Ḥāfiẓ makes it clear in advance with a good intention that he will not receive any thing in exchange for the recitation of the Quran or the committee members of Masjid clearly state that they will not give him anything, but if they give him something later, so it does no harm because it is stated in a Ḥadīṣ اِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ (Acts are dependent upon intentions). (*Ṣaḥīḥ Bukhārī*, pp. 6, vol. 1, Ḥadīṣ 1)

It is Ḥarām to take wage for Tilāwah, Ṣikr and Na’at

Once, A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāh Aḥmad Razā Khān عليه رحمته الرحمن was asked a question about paying money for reciting the Holy Quran and Ṣikr for the Ṣāl-e-Ṣawāb of a deceased person. Answering the question, he رحمته الله تعالى عليه said, ‘Both paying and receiving money for reciting the Holy Quran and Ṣikr are Ḥarām. Both the giver and the taker are sinners, and how can they be able to send any reward (to the deceased) for committing a Ḥarām act? In fact, expecting a reward for committing a sin is a much more severe sin.

If somebody wants to send reward in a permissible way, he should hire the reciter (of the Quran) for an hour or two in exchange for a fixed payment, e.g. he should say ‘I hire you from such and such time to such and such time, I will make you do whatever I want during this period, the (other should) say ‘I accept.’ In this way, he will become an employee for that duration of time and (the employer) can make him do whatever he wants. The employer should then say to his employee ‘Recite the Holy Quran or the Kalimah or Ṣalāt-‘Alan-Nabī for so-and-so deceased person.’ This is a permissible way.’

(Fatāwā Razawīyyah (Jadīd), pp. 193-194, vol. 10)

A permissible way of salary for Tarāwih

In the light of the blessed Fatwā issued by A’lā Ḥaḍrat رحمته الله تعالى عليه, a permissible way of paying money to the Ḥāfiẓ for leading the Tarāwih Ṣalāh can also be obtained. Masjid committees can hire a Ḥāfiẓ with a fixed amount of salary to lead the ‘Ishā Ṣalāh during Ramadan and then he can lead the Tarāwih Ṣalāh as well because the Tarāwih Ṣalāh is considered a part of ‘Ishā in Ramadan. Another way is to appoint the Ḥāfiẓ for three hours every day (e.g. 8 p.m. to 11 p.m.) on the condition that he must carry out whatever he is asked. The amount to be paid to him must also be fixed in advance. If the Ḥāfiẓ agrees, he will become an employee. Now the employer (i.e. Masjid committee) can make him lead the Tarāwih Ṣalāh during those three hours.

Remember! Whether it is Imāmat (leading Ṣalāhs), Khiṭābat (delivering speeches), uttering the Azān or any other type of job that entails a salary, it is Wājib to fix the amount in advance, otherwise both the (employer and employee) will be sinners. However, if the

amount or price of some thing is already clear and definite, for example a bus fare or fixed amount for loading and unloading each sack (of grain etc.) in markets; it is not necessary to fix amount or price in such cases.

Remember! When a Ḥāfiẓ (or any one else) is going to be employed for any job it is not permissible to say ‘We’ll give you whatever is appropriate’ or ‘We’ll please you.’ Instead, it is mandatory to fix the salary. The employer should say, for example, ‘We will give you 12000 rupees.’ Further, the approval of the Ḥāfiẓ is also necessary for the appointment. If the appointment is made, the employer will have to give the Ḥāfiẓ 12000 rupees whether the weekly donations (of the Masjid) add up to that amount or not. The employer (committee) can also give the Ḥāfiẓ more than the agreed amount without the demand of Ḥāfiẓ Sahib.

The Ḥāfiẓ who cannot lead Tarāwīḥ or cannot recite the Quran without money or the Na’at reciter who cannot recite Na’at due to the same reason should not commit unlawful acts because of hesitation. Acting upon the method formulated by A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ they should earn lawful earnings. If they don’t need the money, they should avoid earning it even through the Ḥilah (the method prescribed by A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) because the actions performed selflessly have their own unique reward. A great trial is that when someone doesn’t accept the money offered to him, people praise him (for his selflessness) a lot and it becomes extremely difficult for him to avoid ostentation. How good it would be, if such a person (Ḥāfiẓ, Na’at reciter etc.) takes the money according to the previously mentioned method and then secretly gives it as a donation without letting even his closest friend or even his family know about it, otherwise it will become very difficult for him to avoid showing off. The pleasure of worship lies in the fact that only the worshipper and his Rab عَزَّوَجَلَّ are aware of the worships.

Mayrā ḥar ‘amal bas Tayray wāsiṭay ḥo

Kar ikhlāṣ aysā ‘aṭā Yā Ilāhī

*My every deed be solely for You, Almighty
Bless me with such a treasure of sincerity*

Finishing the Holy Quran with spiritual passion

Wherever the Holy Quran is recited once in the Tarāwih Ṣalāh, it is preferable to finish it on the 27th night. There should be a feeling of sadness and grief at the time of finishing the Quran. The thoughts of carelessness and inattention during reciting or listening to the Quran, mistakes during recitation and lack of sincerity should sadden us and make us cry.

Unfortunately, the speech of worldly personalities is listened to attentively but the sacred words of the Creator of the universe عَزَّوَجَلَّ are listened to inattentively. The feeling that only a few moments of Ramadan are left, and ‘I don’t know if I’ll be alive to attain its blessings next year or not’ should deeply sadden us. We all should feel ashamed of our carelessness and mistakes committed in Ramadan. If possible, we should weep or at least wear a weeping look as it is good to imitate the pious. If only a single drop of tear shed sincerely in the love of the Holy Quran or in the grief of the departure of Ramadan pleases Allah عَزَّوَجَلَّ, then all those present at the time of finishing the Quran are expected to be forgiven due to the blessing of only one that sincere tear.

*Lāj rakḥ lay gunahgāraun kī
Nām Raḥmān ḥay Tayrā Yā Rab!
‘Ayb mayray na kḥol Maḥshar mayn
Nām Sattār ḥay Tayrā Yā Rab!
Bay-sabab bakhsh day na pūch ‘amal
Nām Ghaffār ḥay Tayrā Yā Rab!*

*Have mercy on sinners
Your name is Raḥmān, Yā Rab
Do not expose my faults on Judgement Day
Your name is Sattār, Yā Rab
Forgive me without accountability of my deeds
Your name is Ghaffār, Yā Rab*

Tarāwih Jamā’at is a good innovation (Bid’at-e-Ḥasanah)

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed the Tarāwih Ṣalāh himself and liked it very much. Therefore,

he ﷺ has said: ‘Whoever offers Ṣalāh in Ramadan due to faith for earning reward his next and previous sins (the minor ones) will be forgiven.’

However, he ﷺ didn’t offer it consistently lest it (the Tarāwih Ṣalāh) becomes Farḍ for the Ummah. During his reign, Amīr-ul-Mūminīn, Sayyidunā ‘Umar Fārūq A’zam رضى الله تعالى عنه saw people at a night of Ramadan offer the Tarāwih Ṣalāh individually in the Masjid. Some of them were offering alone while some others were offering with an Imām. Observing this situation, he رضى الله تعالى عنه said, ‘I consider it appropriate to gather them all behind one Imām.’ Therefore, he رضى الله تعالى عنه appointed Sayyidunā Ubay Ibn Ka’b رضى الله تعالى عنه as their Imām. The following night, he رضى الله تعالى عنه saw people offer (Tarāwih) together with Jamā’at (congregation). Pleased, he commented ‘نِعْمَ الْبِدْعَةُ هَذِهِ’ (This is a good innovation). (*Ṣaḥīḥ Bukhārī*, pp. 658, vol. 1, Ḥadīṣ 2010)

Dear Islamic brothers! Did you realize how intensely the Beloved and Blessed Prophet ﷺ cares about us! He ﷺ did not offer Tarāwih Ṣalāh consistently just for fear that it might become Farḍ for his Ummah. This narration removes some doubts and misconceptions as well. For example, Beloved Rasūl ﷺ could have launched the Tarāwih Jamā’at himself, but he didn’t do so giving his Ummah the opportunity to introduce good and useful innovations.

Sayyidunā ‘Umar Fārūq A’zam رضى الله تعالى عنه enforced such an act that the Holy Prophet ﷺ did not do (i.e. offering Tarāwih with Jamā’at). He رضى الله تعالى عنه did not do this on the basis of his personal opinion. In fact, our Beloved Rasūl ﷺ had already permitted his Ummah in his visible life up to the Day of Judgement to introduce such new and useful innovations, as clearly stated in the following Ḥadīṣ.

The Beloved and Blessed Prophet ﷺ has said, ‘The one enforcing a good innovation in Islam will get its reward as well as the reward of those acting upon it after him without any reduction in their reward. And the one enforcing an evil innovation in Islam will have its sin as well as the sin of those acting upon it after him, without any reduction in their sins.’ (*Ṣaḥīḥ Muslim*, pp. 1438, Ḥadīṣ 1017)

Twelve good innovations

The foregoing blessed Ḥadīṣ has made it as clear as a bright day that the permission of introducing new and good innovations in Islam up to the Day of Judgement has already

been granted. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Many such useful innovations were introduced. Some are as follows:

1. Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq A’zam **رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ** enforced the Tarāwīḥ Jamā’at, declaring it a good innovation. Therefore, it is obvious that if the blessed companions **رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ** introduced a new innovation after the apparent demise of Beloved Rasūl **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** it would be considered a Bid’at-e-Ḥasanah.
2. In past, there used to be no arch (Miḥrāb) in the Masājid for Imams. It was Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz **رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ** who first got an arch constructed in Masjid-e-Nabawī. This innovation (Bid’at-e-Ḥasanah) has now become so popular that Masājid throughout world are identified by the arch (Miḥrāb).
3. Likewise, domes and minarets on Masājid throughout the world are an innovation. Even the minarets of Masjid-ul-Ḥarām did not exist in the time of the Holy Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** or his blessed companions **رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ**.
4. Īmān-e-Mufaṣṣal
5. Īmān-e-Mujmal
6. The six Kalimahs, their numbers, their sequence (the 1st Kalimah, 2nd Kalimah etc.), and their names.
7. Dividing the Holy Quran into 30 parts, diacritical marks, dividing it into sections (Rukū’), the punctuation marks, and even the dots (above and beneath the letters), publishing it with attractive covers etc.
8. Publishing Ḥadīṣ books, arguing the authenticity of narrations, dividing Aḥādīṣ into categories such as Ṣaḥīḥ, Ḥasan, Ḍa’if, Mauḍū’ etc.
9. Fiqḥ, Uṣūl-ul-Fiqḥ and ‘Ilm-ul-Kalām.
10. Paying Zakāḥ and Ṣadaqaḥ-e-Fiṭr in the form of coins and printed notes.
11. Going on Hajj-pilgrimage by liners and aeroplanes instead of camels.
12. The four orders of Sharī’ah and Ṭarīqah; Ḥanafī, Shāfi’ī, Mālikī, Ḥanbalī, Qādirī, Naqshbandī, Suḥarwardī and Chishtī.

Every Bid'ah isn't heterodoxy

A question may arise in someone's mind as to what the following two blessed Aḥādīṣ mean:

1. **كُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ** [Every innovation is heterodoxy (i.e. deviation from Islamic teachings) and every heterodoxy leads to Hell]. (*Sunan Nasāī*, pp. 189, vol. 2)
2. **شَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ** [The worst of actions are innovations and every innovation is heterodoxy]. (*Ṣaḥīḥ Muslim*, pp. 430, Ḥadīṣ 867)

Without doubt, both the blessed Aḥādīṣ are true. In fact, the word Bid'ah mentioned in these two Aḥādīṣ refers to Bid'at-e-Sayyi'ah (بِدْعَتِ سَيِّئَةٍ), (misleading innovation) and indeed every Bid'ah that contradicts or removes a Sunnah is misleading.

The detailed description of this issue has been clearly mentioned in some other Aḥādīṣ. Therefore, the Noble Prophet ﷺ has said, 'The one who introduces such a misleading innovation that Allah عزَّوَجَلَّ and His Beloved Rasūl ﷺ are not pleased with, will have the sin of all the followers of that Bid'ah, without any reduction in their sins.' (*Jāmi' Tirmizī*, pp. 309, vol. 4, Ḥadīṣ 2686)

In another Ḥadīṣ the mother of the believers Sayyidatunā 'Āishah Ṣiddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated that the Holy Prophet ﷺ has said: مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ (The innovation that is not based on our religion is rejected). (*Ṣaḥīḥ Bukhārī*, pp. 211, vol. 6, Ḥadīṣ 2697)

These blessed Aḥādīṣ clarify that any innovation which contradicts the Sunnah, misleads people and is not based on the principles of our religion is a Bid'at-e-Sayyi'ah, (misleading innovation) but any such innovation that helps people practice Sunnah and is based on Sharī'ah is a Bid'at-e-Ḥasanah (a good innovation).

Committing on the Ḥadīṣ 'كُلُّ ضَلَالَةٍ فِي النَّارِ' Sayyidunā Shaykh 'Abdul Ḥaq Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has stated, 'Any Bid'ah that complies with the principles of Sunnah and does not contradict Sharī'ah or Sunnah is a Bid'at-e-Ḥasanah. Otherwise it is a Bid'at-e-Ḍalālah, i.e. a misleading innovation.' (*Ashi'at-ul-Lam'āt*, pp. 135, vol. 1)

We cannot do without good innovations

Anyway, it is necessary to categorize innovations into good and bad. At present era, there are many such good innovations which didn't exist in the first three ages, i.e. the age of the Beloved and Blessed Rasūl ﷺ, that of his companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and the honourable successors (Tabi'in). If such innovations are discarded, the existing religious system will not survive. For example, religious schools, Dars-e-Nizāmī, publishing copies of the Holy Quran, and Ḥadīṣ books etc. are all such acts that were not done in the first three eras and were introduced later and are classed as Bid'at-e-Ḥasanah.

Anyway, the Holy Prophet ﷺ could have enforced all these acts during his apparent life, but Allah عَزَّوَجَلَّ has given many opportunities of earning perpetual reward (Šawāb-e-Jāriyah) to the Ummah of His Beloved Prophet ﷺ. Therefore, in order to earn perpetual reward, pious people introduced a lot of innovations that do not contradict Shari'ah. Such good innovations enforced by the pious include reciting Ṣalāt-‘Alan-Nabī and Salām before the Azān, celebrating the Milād with illuminations, waving beautiful green flags and chanting slogans of Marḥabā in procession, Giyārḥwīn and the ‘Urs of Auliya رَحِمَهُمُ اللَّهُ تَعَالَى. This process still continues.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Dawat-e-Islami has also made its contribution to the introduction of good innovations in Islam by enforcing the slogans اَذْكُرُوا اللَّهَ (i.e. Do the Ṣikr of Allah عَزَّوَجَلَّ) and صَلُّوا عَلَى الْحَبِيبِ (i.e. Send Ṣalāt upon the Beloved ﷺ) in its Ijtimā'at, making the atmosphere pleasant by the sound of the Ṣikr of Allah عَزَّوَجَلَّ and His Beloved Rasūl ﷺ.

History of green dome

The green dome that every devotee desires to behold with tear in eyes is also a Bid'at-e-Ḥasanah because it was made hundreds of years after the apparent demise of the Holy Prophet ﷺ.

Here is a brief history of the blessed dome: The first dome on the blessed tomb of our Beloved Rasūl ﷺ was constructed in 678 AH (1269 AD). As it was yellow, it used to be referred to as the yellow dome. Then different changes took place in different

eras. In 888 AH (1483 AD) a new dome was made from black stone and it was painted white. Devotees used to call it ‘قُبَّةُ الْبَيْضَاءِ’ or ‘گنبدِ بِيضَاءِ’ meaning the white dome.

An extremely beautiful dome was made in 980 AH (1572 AD) and was adorned with different coloured stones, now it became multicoloured and didn’t have just one colour. It was most probably referred to as the multicoloured dome due to its different attractive colours. It was reconstructed in 1233 AH (1818 AD) and painted green. It then began to be called the green dome, and has not been changed ever since. The green colour is blessed with the privilege of being used to paint the blessed dome.

The green dome, which is definitely and certainly a Bid’at-e-Ḥasanah, is now the focal point of all Muslims throughout the world, the apple of our eyes, and the peace of our hearts. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** No power of the world can demolish it, and anyone who attempts to demolish it will be ruined himself, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

All these new innovations are based on the blessed Ḥadīṣ mentioned earlier with the reference of Ṣaḥīḥ Muslim that the one who introduces a good innovation in Islam will get its reward as well as the reward of all those acting upon it after him¹.

Beholding Holy Prophet ﷺ

Dear Islamic brothers! For the rectification of beliefs and deeds and for acquisition of necessary religious knowledge, please travel with the Madanī Qāfilahs of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى رَسُوْلِكَ! Dawat-e-Islami is the movement of the Muslims possessing correct Islamic beliefs. Listen to a faith-refreshing and heart-warming account.

Numerous Madanī Qāfilahs of Rasūl’s devotees travel to various villages and cities at the end of the 3 day Sunnah-Inspiring global Ijtimā’ of Dawat-e-Islami. One of these Madanī Qāfilahs reached a Masjid in Agra Taj Colony (Bāb-ul-Madīnah, Karachi). When the participants went to sleep at night, one of the Islamic brothers was blessed with beholding

¹ For further details of the types of Bid’ah/innovations please refer to the book ‘Jā-al-Ḥaq-Wa-Zaḥaq-al-Bāṭil’ by a renowned exegetist of the Quran, Muftī Aḥmad Yār Khān Na’īmī **رحمۃ اللہ تعالیٰ علیہ**.

the Holy Prophet ﷺ in his dream. He became very delighted and realized the truth and greatness of Dawat-e-Islami from the bottom of his heart and joined the Madanī environment.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Virtues of loving pious people

Dear Islamic brothers! Did you see! A fortunate Islamic brother was blessed with the vision of the Beloved and Blessed Prophet ﷺ due to the blessings of the company of Rasūl's devotees. Therefore, we should always adopt the company of good people and love them. The fortunate Islamic brothers who travel with Madanī Qāfilaḥs develop love for good people in their hearts. Here are seven virtues of loving good people.

1. On the Day of Judgement, Allah ﷻ shall say 'Where are those who loved one another for the sake of My honour, I shall keep them in shade today, there is no shade except My shade today.' (*Ṣaḥīḥ Muslim*, pp. 1388, *Ḥadīṣ* 2566)
2. Allah ﷻ says, 'My love becomes Wājib for those who love one another for My pleasure, sit together, meet each other and spend their wealth for My pleasure.' (*Muwaṭṭā' Imām Mālik*, pp. 439, vol. 2, *Ḥadīṣ* 1828)
3. Allah ﷻ says, 'There shall be pulpits of Nūr for those who love one another for the sake of My honour. The Prophets and martyrs will be impressed by them.' (*Jāmi' Tirmidhī*, pp. 174, vol. 4, *Ḥadīṣ* 2397)
4. (When) two people love each other for the pleasure of Allah ﷻ, Allah ﷻ shall gather them on the Day of Judgement even if one of them is in the east and the other in the west. (Allah ﷻ will then) say, 'He is the one you loved for My pleasure.' (*Shu'ab-ul-Īmān*, pp. 492, vol. 6, *Ḥadīṣ* 9022)
5. In Heaven, there are pillars of rubies which have balconies of emeralds that shine like stars, the companions asked, 'Yā Rasūlallāh ﷺ who will live in them.' He ﷺ replied, 'Those who love one another, sit together and meet one another for the pleasure of Allah ﷻ.' (*Shu'ab-ul-Īmān*, pp. 487, vol. 6, *Ḥadīṣ* 9002)

6. Those who love one another for Allah ﷺ shall sit beside the divine ‘Arsh on chairs made of rubies. (*Mu’jam Kabīr*, pp. 150, vol. 4, Ḥadīṣ 3973)
7. The one who loves someone for Allah ﷺ, hates (someone) for Allah ﷺ, gives for Allah ﷺ and forbids for Allah ﷺ has perfected his faith. (*Sunan Abī Dāwūd*, pp. 290, vol. 4, Ḥadīṣ 4681)

Thirty five Madanī pearls of Tarāwīḥ

1. Offering Tarāwīḥ Ṣalāḥ is a Sunnat-ul-Muakkadah for every sane and adult Islamic brother and sister. (*Durr-e-Mukhtār*, pp. 493, vol. 2) Missing Tarāwīḥ is not permissible.
2. Tarāwīḥ consists of twenty Rak’āt. During the reign of Sayyidunā ‘Umar Fārūq A’ẓam رضى الله تعالى عنه the Muslims would offer twenty Rak’āt of Tarāwīḥ. (*Sunan Kubrā*, pp. 699, vol. 2, Ḥadīṣ 4617)
3. The Jamā’at of Tarāwīḥ is a Sunnat-ul-Muakkadah ‘Alal Kifāyah. If all the people miss it they all will be considered to have committed an undesirable act. If a few people offer it with Jamā’at then those offering individually will remain deprived of the reward of Jamā’at. (*Ĥiddāyah*, pp. 70, vol. 1)
4. The time for the Tarāwīḥ Ṣalāḥ begins after offering the Farḍ of ‘Ishā and ends at dawn (Ṣubḥ-e-Ṣādiq). If it is offered before the Farḍ of ‘Ishā it will not be valid. (*Fatāwā ‘Ālamgīrī*, pp. 115, vol. 1)
5. Tarāwīḥ can be offered even after the Farḍ and Witr of ‘Ishā as well. (*Durr-e-Mukhtār*, pp. 494, vol. 2) This sometimes happens when the witness of the appearance of the moon is obtained with delay on the 29th (of Sha’bān).
6. It is Mustahab to delay the Tarāwīḥ until one third (1/3) part of the night has passed. There is no harm in offering Tarāwīḥ even after the passing of the half part of the night. (*Durr-e-Mukhtār*, pp. 495, vol. 2)
7. If missed, there is no Qaḍā for the Tarāwīḥ Ṣalāḥ. (*Durr-e-Mukhtār*, pp. 494, vol. 2)

8. It is better to offer the twenty Rak'āt of Tarāwih in sets of two Rak'āt with ten Salāms. *(Durr-e-Mukhtār, pp. 495, vol. 2)*
9. Though all twenty Rak'āt of Tarāwih can be offered with a single Salām, it is Makrūh to do so. It is Farḍ to do Qa'dāh (i.e. sitting for reciting Tashahhūd) after every two Rak'āt. One should recite Ṣalāt-ʿAlan-Nabī after Tashahhūd in every Qa'dāh, and recite Ṣanā at the beginning of every odd Rak'at (i.e. 1st, 3rd, 5th etc). The Imām should also recite Ta'awwuz and Tasmiyyah in every odd Rak'at. *(Durr-e-Mukhtār, pp. 496, vol. 2)*
10. When offering Tarāwih in sets of two Rak'āt, separate intention should be made before every two Rak'āt. It is also permissible to make only one intention for all the twenty Rak'āt in the beginning. *(Durr-e-Mukhtār, pp. 494, vol. 2)*
11. Offering Tarāwih Ṣalāh sitting without a valid exemption is Makrūh, and some respected Islamic jurists رَحْمَةُ اللهِ تَعَالَى have declared that Tarāwih will be invalid in this case. *(Durr-e-Mukhtār, pp. 499, vol. 2)*
12. It is preferable to offer the Tarāwih Ṣalāh with the Jamā'at in the Masjid. Though it is not a sin to offer it with a Jamā'at at home, one will not be able to get the reward of offering in the Masjid. *(Fatāwā 'Ālamgīrī, pp. 116, vol. 1)*

In case of offering Tarāwih at home or in a public hall, it is Wājib to offer the Farḍ of 'Ishā Ṣalāh with the Jamā'at in the Masjid first. Instead of Masjid, offering the Farḍ of 'Ishā Ṣalāh with Jamā'at at home or in the hall etc. without a valid Shar'i exemption will amount to committing the sin of missing a Wājib. For more details on this issue, please go through the chapter of *Faizān-e-Sunnat 'Excellence of Hunger* (page no. 92 & 93).'

13. A minor can lead the Jamā'at of minors only in Tarāwih.
14. An adult cannot offer Tarāwih Ṣalāh or any other Ṣalāh including even the Nafl Ṣalāh led by a minor. If an adult does so his Ṣalāh will not be valid.

15. Reciting and listening to the entire Quran in Tarāwīḥ is Sunnat-ul-Muakkadah. *(Fatāwā Razawiyyah (Jadīd), pp. 458, vol. 7)*
16. If a full-fledged Ḥāfiẓ is not available or the whole Quran could not be recited due to any other reason, one can recite any Sūrah in the Tarāwīḥ Ṣalāḥ. If he wants, he can recite from 'الْم تَرَ' until 'وَالنَّاسِ' twice, this will make it easier to remember the twenty Rak'at. *(Fatāwā 'Ālamgīrī, pp. 118, vol. 1)*
17. It is a Sunnah to recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ once loudly, whereas reciting it in low voice before each Sūrah is Mustahab. The Mutāakhkhirīn (succeeding scholars رَحِمَهُمُ اللَّهُ تَعَالَى have also declared) it Mustahab to recite قُلْ هُوَ اللَّهُ three times in the completion of the whole Quran's recitation. Further, recitation from الْم to مُفْلِحُونَ in the last Rak'at is also preferable on the day of the completion of the recitation. *(Bahār-e-Sharī'at, pp. 37, part 4)*
18. If the Tarāwīḥ Ṣalāḥ becomes invalid due to some reason, the Sūrah or the part of the Quran recited during the invalid Rak'at should be repeated so that the recitation of the entire Quran would not remain incomplete. *(Fatāwā 'Ālamgīrī, pp. 118, vol. 1)*
19. If the Imām misses a verse or Sūrah by mistake and continues to recite, it is Mustahab to recite the missed part and then carry on. *(Fatāwā 'Ālamgīrī, pp. 118, vol. 1)*
20. If there's no harm in listening to the recitation of the complete Quran, one can offer Tarāwīḥ Ṣalāḥ in different Masājid. For example, if there are three such Masājid in which 1¼ parts of the Holy Quran is recited everyday, then one can go to each of them on different days.
21. If the one who has forgot to sit for Qa'dāḥ after two Rak'at has not yet performed the Sajdah of the third Rak'at, he is to sit and complete his Ṣalāḥ with a Sajdah Saḥw. In case of performing the Sajdah of the third Rak'at, he is to complete the fourth Rak'at as well, but these four Rak'at will be counted as two. However, if he had performed Qa'dāḥ after two Rak'at they will be regarded as four Rak'at. *(Fatāwā 'Ālamgīrī, pp. 118, vol. 1)*

22. If somebody did not sit after the second Rak'at and performed Salām (finished the Ṣalāh) after the third Rak'at, then these Rak'at will not be valid; he will have to offer a new set of two Rak'at again. (*Fatāwā 'Ālamgīrī, pp. 118, vol. 1*)
23. After performing Salām, if there's a divergence of opinion over the number of Rak'at (e.g. some say two Rak'at were offered while some other opine three), so what Imām asserts on the basis of his memory will be accepted in this case. If the Imām is himself uncertain then he is to accept the opinion of the one he considers reliable. (*Fatāwā 'Ālamgīrī, pp. 117, vol. 1*)
24. If people are in doubt whether twenty Rak'at were offered or eighteen they should all offer two Rak'at individually. (*Fatāwā 'Ālamgīrī, pp. 117, vol. 1*)
25. The recitation of the equal amount of the Quran during each set of two Rak'at is preferable. If it is not done, there is still no harm. Likewise, the amount of the second Rak'at's recitation should be equal to that of the first Rak'at. The recitation of the second Rak'at should not exceed that of the first one. (*Fatāwā 'Ālamgīrī, pp. 117, vol. 1*)
26. Both the Imām and the Muqtadīs should recite the Ṣanā at the beginning of every first Rak'at (the Imām should recite Ta'awwuz and Tasmiyyah as well). Both should also recite Durūd-e-Ibrāhīm and Du'ā after Tashahhud in Qa'dāh. (*Durr-e-Mukhtār, pp. 498, vol. 2*)
27. If the Muqtadīs of Tarāwīḥ-Jamā'at feel discomfort, the Imām should only recite اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ after Tashahhud (and perform Salām). (*Durr-e-Mukhtār, pp. 499, vol. 2*)
28. Keep offering Tarāwīḥ up to the last night of Ramadan even if the recitation of the entire Holy Quran completes on the 27th night or earlier because it is Sunnat-ul-Muakkadah. (*Fatāwā 'Ālamgīrī, pp. 118, vol. 1*)
29. After every set of four Rak'at it is Mustahab to sit for rest for the amount of time in which four Rak'at were offered. This pause is called a Tarwīḥah. (*Fatāwā 'Ālamgīrī, pp. 115, vol. 1*)

30. During the Tarwīḥah, it is allowed whether to remain silent, recite Ṣalāt-‘Alan-Nabī, do Ṣikr or offer Nafl Ṣalāh individually. (*Durr-e-Mukhtār*, pp. 497, vol. 2) The following Tasbīḥ can also be recited.

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ ۞ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْهَيْبَةِ وَالْقُدْرَةِ ط
وَالْكِبْرِيَاءِ وَالْجَبْرُوتِ ۞ سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ ۞ سُبُّوحٌ قُدُّوسٌ
رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ ۞ اَللّٰهُمَّ اَجِرْنَا مِنَ النَّارِ ۞ يَا مُجِيرُ يَا مُجِيرُ ۞
بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِينَ ۞

31. After offering twenty Rak’at, the fifth Tarwīḥah is also Mustahab, but if it causes discomfort to people then don’t recite it for the fifth time. (*Fatāwā ‘Ālamgīrī*, pp. 115, vol. 1)
32. Some people keep sitting during the initial part of the first Rak’at and stand to join the Jamā’at when the Imām is about to perform Rukū’, it is a trait of the hypocrites. The 142nd verse of Sūrah Nisā says:

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ

And when they stand up for Ṣalāh they stand up lazily.

[*Kanz-ul-Īmān (Translation of Quran)*]

One should also join the Jamā’at of Farḍ Ṣalāh immediately even if the Imām has stood after completing the Rukū’. Further, if the Imām is in the first sitting (Qa’dah), join in without waiting for him to stand. If you joined in during the Qa’dah (sitting) but the Imām (has finished his Tashahhūd and) stood up, recite the whole Tashahhūd before standing. (*Bahār-e-Sharī’at*, pp. 36, part 4 – *Ghunya-tul-Mustamlī*, pp. 410)

33. It is preferable to offer the Witr Ṣalāḥ with Jamā'at in Ramadan. However, if someone offered the Farḍ of 'Ishā without Jamā'at he is to offer his Witr individually as well. *(Bahār-e-Sharī'at, pp. 36, part 4)*
34. There is no harm in offering the Farḍ of 'Ishā with one Imām, the Tarāwīḥ Ṣalāḥ with another Imām and the Witr with a third Imām.
35. Sayyidunā 'Umar Fārūq A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ used to lead the Jamā'at of Farḍ and Witr of 'Isha while Sayyidunā Ubay Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ used to lead the Tarāwīḥ Jamā'at. *(Fatāwā 'Ālamgīrī, pp. 116, vol. 1)*

O Allah عَزَّوَجَلَّ! Make us pious and sincere and bless us with the privilege of offering Tarāwīḥ with sincerity and concentration every year with a full-fledged Ḥāfiẓ, and accept our Ṣalāḥs!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Recovery from cancer

عَزَّوَجَلَّ! Allah عَزَّوَجَلَّ and His Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have greatly blessed Dawat-e-Islami. Many patients suffering from such deadly diseases declared incurable by doctors have found the cure for their lethal diseases in the Madanī Qāfilāḥs. Here is an account given by an Islamic brother of Maripur (Bāb-ul-Madīnaḥ, Karachi) 'An Islamic brother living at Hawk's bay (Bāb-ul-Madīnaḥ, Karachi) had cancer. He travelled with a Madanī Qāfilāḥ of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaḥ, in the company of Rasūl's devotees.

During the journey, he looked quite sad and disappointed. The participants of the Madanī Qāfilāḥ consoled him and made supplications for him. One morning, while he was sitting, all of a sudden, he vomited a piece of flesh, after which he felt greatly relieved.

Having returned from the Madanī Qāfilāḥ he went to see a doctor and had his tests done again. He was astonished to see results which indicated that he no longer had cancer. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** He regained his health by the blessings of travelling with a Madanī Qāfilāḥ.

*Ulcer-o-cancer yā ḥo dard-e-kamar
Daygā Maulā shifā, Qāfilay mayn chalo
Dūr bīmāriyān, aur parayshāniyān
Ḥaun bafaḍl-e-Khudā, Qāfilay mayn chalo*

*Even ulcer and cancer or backache severe
Will be cured by Almighty, travel with Madanī Qāfilāḥ
Illnesses and adversities will be removed
By divine bounty, travel with Madanī Qāfilāḥ*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Praise and privilege

Sayyidunā Imām ‘Abdullāḥ Bin ‘Umar Bayḍāwī **عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي** has stated, ‘The one who obeys Allah **عَزَّوَجَلَّ** and His Beloved Prophet **صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم** is praised in the world and will be privileged in the Hereafter.’

(Tafsīr Al-Bayḍāwī, vol. 4, part 22, Al-Aḥzāb, pp. 388, Taḥt-al-Āyah 71)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Blessings of Laïla-tul-Qadr

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has said, ‘Whoever recites Ṣalāt upon me a thousand times daily shall not die until he sees his place in Heaven.’ (*Attarghīb Wattarhīb*, pp. 328, vol. 2, *Ḥadīṣ* 22)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Laïla-tul-Qadr is an extremely blessed and sacred night. It is called Laïla-tul-Qadr because the commandments of the whole year are enforced in this night. In other words, the angels make a record of whatever is going to happen the following year. It is stated in *Tafsīr Ṣāwī* on page 2398 volume 6:

أَيُّ إِظْهَارُهَا فِي دَوَاوِينِ الْمَلَائِكَةِ الْأَعْلَى

Translation: It (destiny) appears in the registers of the angels.

There are several other reasons for the greatness of this night. A renowned exegetist of the Quran, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْحَقَّانِ has stated: This night is called Laïla-tul-Qadr for several reasons:

1. In this night, the tasks of the following years are set and assigned to the angels. Qadr refers to either destiny or dignity.
2. The Holy Quran was revealed at this night.

3. The worship performed in this night has great Qadr (excellence).
4. Qadr also means ‘narrowness.’ Angels descend at this night in such a great number that the earth is crowded with them. For these reasons, this night is called Laïla-tul-Qadr. (*Mawā’iz-e-Na’imiyyah*, pp. 62)

There is a Ḥadīṣ in *Bukhārī Sharīf* that says, ‘Whoever offers Ṣalāḥ with faith and sincerity at this night shall be forgiven for all of his previous sins.’ (*Ṣaḥīḥ Bukhārī*, pp. 660, vol. 1, Ḥadīṣ 2014)

More reward than worship of 83 years and 4 months

We must not spend this sacred night in heedlessness. Whoever worships in this night is rewarded more than the worship of 1000 months, (which implies) more than 83 years and 4 months. Only Allah ﷻ and His Beloved and Blessed Rasūl ﷺ (who was informed by Allah ﷻ) know how much ‘more.’

Sayyidunā Jibrāīl عَلَيْهِ السَّلَام and other angels descend at this night and shake hands with the worshippers. Each and every moment of this blessed night is full of peace that remains till dawn (Ṣubḥ-e-Ṣādiq). It is a huge grace of Allah ﷻ that He ﷻ has granted this glorious night only to His Beloved Prophet ﷺ and his Ummah for his sake. Allah ﷻ says in the Holy Quran:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

Undoubtedly, We sent it down in the blessed night. And do you know what the blessed night is? The blessed night is better than a thousand months. Therein descend angels and Jibrāīl by the commandment of their Rab for every affair. That is all peace till the rising of the dawn.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 30, Sūrah Qadr)

Dear Islamic brothers! Did you see! Laïla-tul-Qadr is so important that Allah ﷻ has revealed a whole Sūrah, describing its excellence. In this blessed Sūrah Allah ﷻ has mentioned several unique qualities of this sacred night.

Commenting on this Sūrah, the honourable exegetists of the Quran have said, ‘In this night, Allah ﷻ sent down the Holy Quran from the Lauḥ-e-Maḥfūz to the first sky and then gradually revealed it to His Beloved Rasūl ﷺ over a period of approximately 23 years.’ (*Tafsīr Ṣāwī*, pp. 2398, vol. 6)

Our Holy Prophet ﷺ got dejected

It is stated in ‘*Tafsīr-e-‘Azīzī*’ that when the Beloved and Blessed Prophet ﷺ considered the fact that the previous Ummaḥs were given long lives, whereas his Ummaḥ was given short lives as compared to them, he ﷺ got dejected and concerned that his Ummaḥ would not be able to surpass previous Ummaḥs even if it worships abundantly. The mercy of Allah ﷻ intensified and He ﷻ granted His Beloved Rasūl ﷺ Laīla-tul-Qadr. (*Tafsīr-e-‘Azīzī*, pp. 434, vol. 4)

A faith-refreshing parable

Explaining the background of the revelation of Sūrah Qadr some honourable exegetists of the Quran have documented a very faith-refreshing parable that is as follows: Sham’un رَحْمَةُ اللهِ تَعَالَى worshipped Allah ﷻ for a thousand years in such a way that he would offer Ṣalāḥ the whole night, fast during the day and fight unbelievers in the path of Allah ﷻ. He رَحْمَةُ اللهِ تَعَالَى was so strong that he could break heavy iron chains with his hands. When the wicked unbelievers saw that they would not be able to defeat Sham’un رَحْمَةُ اللهِ تَعَالَى they persuaded his wife, tempting her by a lot of wealth, to tie him with strong ropes while he was asleep and then hand him over to them.

The unfaithful wife tied him with ropes while he رَحْمَةُ اللهِ تَعَالَى was asleep. When Sham’un رَحْمَةُ اللهِ تَعَالَى awoke and found himself tied up, he رَحْمَةُ اللهِ تَعَالَى broke the ropes with no difficulty, setting himself free. Then he رَحْمَةُ اللهِ تَعَالَى asked his wife ‘Who tied me?’ Pretending to be loyal, the unfaithful wife lied, ‘I was just testing as to how strong you are, and wanted to see how you would free yourself.’ The incident was then ignored.

Despite failing the first time, his unfaithful wife constantly waited for another opportunity to tie her husband in the state of sleep. One night, she had another opportunity to do what she wanted. When he رَحْمَةُ اللهِ تَعَالَى went to sleep, his cruel wife cunningly tied him

with iron chains. As soon as he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ woke up, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ broke the chains instantly and became free easily. Though shocked, his wife cunningly made the same excuse again, 'I was just testing your strength.' During the conversation, Sham'un رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ revealed his secret to his wife that Allah عَزَّوَجَلَّ has blessed him with the status of Wilāyat and nothing could harm him in the world except his own hair.'

The devious wife understood what he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ meant. Worldly riches had blinded her. One day she found the opportunity to tie him with his own eight hair whose length was up to the ground. When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ awoke he tried hard to free himself but could not succeed.

The treacherous woman that was intoxicated by worldly riches handed over her pious and righteous husband to the enemies. The malicious unbelievers tied Sham'un رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ to a pillar and brutally mutilated his nose and ears and cut out his eyes. The wrath of Allah عَزَّوَجَلَّ was intensified by the helplessness of His Walī. The cruel unbelievers were sunk into the ground and a lightning of divine wrath struck the unfaithful, selfish, unfortunate wife, burning her to ashes. *(Extracted from Mukāshafa-tul-Qulūb, pp. 306)*

Our lives are very short

When the honourable companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ heard about the worships, fights and struggles of Sayyidunā Sham'un رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, they were impressed by him and said to the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! We have been given very short lives whose some part is spent in sleeping, working, preparing food and in other worldly affairs. We cannot worship like Sham'un رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Banī Isrāīl will surpass us in worship.'

Having listened to it, Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ became sad. Instantly, Sayyidunā Jibrāīl عَلَيْهِ السَّلَام arrived and presented Sūrah Qadr on behalf of Allah عَزَّوَجَلَّ. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was comforted and reassured that 'Every year We have granted your Ummah a sacred night; if they worship Me at this night they shall surpass the thousand months' worship of Sham'un رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.' *(Derived from Tafsīr-e-'Azīz, pp. 434, vol. 4)*

We are ungrateful

اللَّهُ أَكْبَرُ! Dear Islamic brothers! How merciful and kind Allah عَزَّوَجَلَّ is to the Ummah of His Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He عَزَّوَجَلَّ has bestowed upon us this magnificent night for the sake of His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. If we worship in Laila-tul-Qadr we will earn more reward than the worship of a thousand months.

Unfortunately, we don't value this great night! There seems to be a great difference between the enthusiasm of the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and that of ours. It was due to their grief that we have been given such an enormous blessing without asking for it. They treasured it but we are ungrateful, we don't have even time to worship. We waste this huge blessing in heedlessness every year.

Blessings of filling in Madanī In'āmāt booklets

Dear Islamic brothers! In order to develop the mindset of attaining the blessing of Laila-tul-Qadr, join the Madanī environment of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ In order to spend life according to the Sunnah, 72 Madanī In'āmāt (for Islamic brothers), 63 (for Islamic sisters), 92 (for male religious students), 83 (for female religious students) and 40 (for boys and girls) have been formulated. These are in the form of questions regarding worships and morals.

Everyone should fill in their Madanī In'āmāt booklets practicing Fikr-e-Madīnah (pondering over deeds) every day and hand them in to their relevant responsible Islamic brother before¹ the 10th of every Madanī (Islamic) month. The Madanī In'āmāt have caused Madanī revolutions in the lives of many Islamic brothers and sisters.

Listen to a blessing of Madanī In'āmāt. An Islamic brother of Karachi gave the following account: The Imām of the Masjid of our area was associated with Dawat-e-Islami. Making individual effort, once he gave my elder brother a Madanī In'āmāt booklet as a gift. Having reached home, when he read the booklet, he was surprised to know that the small booklet contains a thorough guideline for the Muslims to spend their lives in conformity with Islamic teachings. Due to the blessings of the Madanī In'āmāt booklet, he started

¹ Islamic sisters will hand their booklets in to relevant responsible Islamic sister.

offering Ṣalāḥ with Jamā'at in the Masjid, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. Now he has also grown a beard and fills in his Madanī In'āmāt booklet.

Madanī In'āmāt kay 'āmil pay ḥar dam ḥar ḡharṭ

Yā Ilāḥī! Khūb barsā raḥmataun kī Tū jḡharṭ

One practicing Madanī In'āmāt be blessed every moment

With the rain of Divine mercy and bestowment

Glad tidings for those acting upon Madanī In'āmāt

Dear Islamic brothers! The following Madanī incident clearly shows how fortunate are those filling in the booklet of Madanī In'āmāt. An Islamic brother of Hyderabad (Bāb-ul-Islam, Sindh) gave the following statement under oath: One night in Rajab 1426 A.H., I was blessed with the huge privilege of beholding the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in dream. His blessed lips began to move, and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever punctually does Fikr-e-Madīnāḥ about his Madanī In'āmāt every day in this month, Allah عَزَّوَجَلَّ shall forgive him.'

Madanī In'āmāt kī bhī marḡhabā kyā bāt ḡhay

Qurb-e-Ḥaq kay ṭālibaun kay wāsiṭay sawḡḡhāt ḡhay

How excellent are the Madanī In'āmāt, marḡhabā!

A great gift for the seekers of the closeness of Allah عَزَّوَجَلَّ

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Who is deprived of all blessings?

Sayyidunā Anas Bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that once the month of Ramadan arrived, so the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'A month has come to you in which there is one such night that is better than a thousand months. Whoever is deprived in that night is deprived of all goodness and only the one who is completely deprived is deprived of its goodness.'

(Sunan Ibn Mājah, pp. 298, vol. 2, Ḥadīṣ 1644)

Thousand sons

Narrating another background regarding the revelation of Sūrah Qadr, Sayyidunā Ka'b-ul-Aḥbār رَضِيَ اللهُ تَعَالَى عَنْهُ, a Tābi'i saint, has stated, 'There was a righteous king in the Banī Isrā'il. Allah عَزَّوَجَلَّ commanded the then Prophet عَلَيْهِ السَّلَام to ask the king to express his desire. When he heard the divine message, he said, 'Yā Allah عَزَّوَجَلَّ! I want to sacrifice my wealth, children and life in Jihad.' Allah عَزَّوَجَلَّ blessed him with a thousand sons. He used to groom each son for Jihad and send him along with an army to fight in the path of Allah عَزَّوَجَلَّ. The son would fight for a month and then be martyred. The king would then groom another son and send him to fight along with the army, and in this way, every month he would sacrifice one of his sons. Further, the king used to offer Ṣalāh at night and fast during the day.

After a thousand months, all his thousand sons were martyred. Thereafter he fought himself and drank the beverage of martyrdom. Impressed by the sincere sacrifices made by the king, people said that no one can reach his status. So Allah عَزَّوَجَلَّ revealed the verse:

نَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

Laila-tul-Qadr is better than a thousand months.

[Kanz-ul-Īmān (Translation of Quran)]

In other words, Laila-tul-Qadr is better than the king's thousand months in which he offered Ṣalāh every night, fasted every day, and fought in the path of Allah عَزَّوَجَلَّ with his wealth, life and children. (Tafsīr Qurṭubī, pp. 122, part 30, vol. 20)

Kingship of thousand cities

Sayyidunā Abū Bakr Warrāq رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that Sayyidunā Sulaymān عَلَيْهِ السَّلَام and Sayyidunā Ḥulqarnāin رَضِيَ اللهُ تَعَالَى عَنْهُ both ruled 500 cities each. Thus both of them together ruled a thousand cities. Allah عَزَّوَجَلَّ has made the worship of this night better than what these two great personalities ruled. (Tafsīr Qurṭubī, pp. 122, part 30, vol. 20)

Dear Islamic brothers! Laïla-tul-Qadr is the night of goodness and peace. It is mercy from beginning to end. The honourable exegetists of the Quran have said: ‘In this night there is protection from snakes, scorpions, calamities, problems and devils. It is also full of peace.’

Hoisting flags

According to a narration, in Laïla-tul-Qadr, an army of angels under the command of Jibrāil عَلَيْهِ السَّلَام descends from Sidra-tul-Muntaḥā with four flags. They hoist one flag on the blessed tomb of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, one on the roof of Baït-ul-Muqaddas, while the third on the top of the Ka’baḥ and the fourth on mount Sīnā. Then they enter the houses of all the believers and say Salām. They say, ‘Salām (this is one of the names of Allah عَزَّوَجَلَّ) sends peace upon you.’

However, these angels do not enter the houses in which there are alcoholics, eaters of swine or the people who break ties without valid Shar’i reasons. (*Tafsīr Ṣāwī*, pp. 2401, vol. 6) Another narration says that these angels outnumber even all grit of the earth, and they all come with peace and mercy. (*Ad-Dur-rul-Manṣūr*, pp. 579, vol. 8)

Green flag

According to another detailed Ḥadiṣ reported by Sayyidunā ‘Abdullāḥ Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا, our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘In Laïla-tul-Qadr, Jibrāil عَلَيْهِ السَّلَام, accompanied by a large number of angels, descends onto the earth with a green flag he hoists on the top of the Ka’baḥ. Jibrāil عَلَيْهِ السَّلَام has 100 arms, two of which he opens only at this night. His arms spread across the east and the west. Then Jibrāil عَلَيْهِ السَّلَام commands the angels to say Salām and shake hands with every Muslim who is offering Ṣalāḥ or making the Ḍikr of Allah عَزَّوَجَلَّ and to say Āmīn to their supplications. This process continues till dawn (Ṣubḥ-e-Ṣādiq).

In the morning, Jibrāil عَلَيْهِ السَّلَام commands all the angels to return. The angels say ‘O Jibrāil عَلَيْهِ السَّلَام what about the needs of the Ummaḥ of Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?’ Jibrāil عَلَيْهِ السَّلَام replies, ‘Allah عَزَّوَجَلَّ has seen them with mercy and has forgiven all of them except four types of people.’

The honourable companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ asked, ‘Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who are those four types of people?’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘(1) Alcoholics (2) Disobedient to parents (3) Those who break ties with relatives (4) Those who bear malice and grudge against each other and break ties.’ (*Shu’ab-ul-Īmān*, pp. 336, vol. 3, Ḥadīṣ 3695)

Unfortunate people

Dear Islamic brothers! Did you realize how blessed and sacred Laila-tul-Qadr is? Everyone is forgiven at this night, but the alcoholics, those who disobey their parents, break ties with relatives and have malice and grudge against fellow Muslim brothers without a valid reason of Sharī’ah are not forgiven.

Repent!

Dear Islamic brothers! Isn’t it enough to make us fear the wrath of our Omnipotent Allah عَزَّوَجَلَّ? How extreme sinners would be the ones who are not being forgiven even at the sacred and blessed night of Laila-tul-Qadr! We must repent sincerely of our sins and settle all the matters concerning the rights of others. Indeed, the mercy and bounties of Allah عَزَّوَجَلَّ are immense.

Nuisance of quarrel

Sayyidunā ‘Ubādaḥ Bin Ṣāmit رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that our Noble Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came out to tell us about Laila-tul-Qadr (as to which night it is) but two Muslims were quarrelling with each other. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘I came to tell you about Laila-tul-Qadr but so and so persons were quarrelling, due to which its (exact) date has been concealed, it is possible that your betterment lies in it. Now look for it in the 9th, 7th and 5th night (of the last 10 nights).’ (*Ṣaḥīḥ Bukhārī*, pp. 663, vol. 1, Ḥadīṣ 2023)

Our unmentionable state

Dear Islamic brothers! This blessed Ḥadīṣ contains a great lesson for us. Our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was about to tell his companions the (exact) date of Laila-tul-Qadr but the quarrelling of two Muslims with each other proved to be a hurdle, causing the exact date of Laila-tul-Qadr to be concealed forever. This also indicates that

Muslims' quarrelling with each other can prove to be an obstacle in the attainment of mercy and blessing.

Alas! It seems no one is prepared to advise others. People argue with each other saying such sentences as: *These days, a naive person cannot live in this world; if someone is good to us we will also remain good to him but if anyone tries to harm us, we will teach him a lesson.* Even worse, people turn violent on trivial matters to the extent of quarrelling, fighting and even killing each others.

Regretfully, these days, some of the Muslims belonging to different races such as Pathans, Punjabis, Muhajir, Sindhis and Balouchis are killing each other and burning their fellow Muslims brothers' properties and other things just on the basis of racial and linguistic differences.

O Muslims! You were the protectors of each other, what has happened to you! Our Dear and Beloved Rasūl ﷺ has said, 'All believers are like a (single) body; if one part is wounded the whole body feels the pain.' (*Ṣaḥīḥ Bukhārī, pp. 103, vol. 4, Ḥadīṣ 6011*)

A poet has rightly said:

*Mubtalāye dard koī 'uzū ḥo rawtī ḥay ānkḥ
Kis qadar ḥamdard sārāy jism kī ḥotī ḥay ānkḥ*

*When any part of the body has pain, weeps the eye
How sympathetic with the whole body, is the eye*

Dear Islamic brothers! Instead of quarrelling and fighting, we must cooperate and assist each other sincerely. A Muslim does not fight, stab, rob and burn the shops and property of his other Muslim brother.

Definition of Muslim, Mūmin and Muḥājir

Sayyidunā Fuḍālāḥ Bin 'Ubaīd رضى الله تعالى عنه has narrated that on the occasion of Ḥajja-tul-Wadā', the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ ﷺ said, 'Shall I not tell you who a Mūmin (believer) is?' Then he ﷺ said, 'A Mūmin is the one whom people do not fear regarding their lives and wealth; a Muslim is the one who does not harm people with his tongue and hands; a Mujāḥid is the one who fights his

Nafs in order to obey Allah ﷺ, and a Muḥājir is the one who gives up sins.’ (*Al-Mustadrak*, pp. 158, vol. 1)

He ﷺ has also said, ‘It is not permissible for a Muslim to hurt the feelings of another Muslim by (offensive) gestures. It is also unlawful to do anything that frightens or terrifies another Muslim.’ (*Ithāf-us-Sādat-il-Muttaqīn*, pp. 177, vol. 7)

Tarīq-e-Mustafa ko chōṛnā ḥay wajḥ-e-barbādī

Isī say qawm dunyā mayn ḥūī bay-iqtidār apnī

*Giving up the Sunnah of Mustafa is the cause of destruction
And has deprived Muslims of their power, leading to subjection*

Unbearable itch

Sayyidunā Mujāhid رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that Allah ﷺ would inflict a (severe) itch on some of the people of Hell. They will scratch so much that their skins will come off, exposing their bones. They will hear a voice, ‘What do you think of this pain?’ They will reply, ‘It is severe and unbearable.’ Then they will be told, ‘This is your punishment for harming the Muslims.’ (*Ithāf-us-Sādat-il-Muttaqīn*, pp. 175, vol. 7)

Reward for removing difficulties

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has said, ‘I saw a man wander around in Heaven, do you know why? Simply because he had removed a tree in the world from a path in order to make it easier for Muslims to pass.’ (*Ṣaḥīḥ Muslim*, pp. 1410, Ḥadīṣ 1914)

If you want to fight... fight your Nafs

Dear Islamic brothers! Learn a lesson from these Aḥādīṣ and avoid quarrelling and fighting with each other. If you really want to fight, then fight the rejected devil and your misleading Nafs (Nafs-e-Ammārah). When Jihad becomes Farḍ, fight the unbelievers but treat each other like brothers. You may well have realized the great loss of quarrelling, which resulted in Laila-tul-Qadr being concealed forever. We are unaware that we may be deprived of other great blessings and bounties because of our (personal) conflicts and quarrels!

May Allah ﷺ have mercy on our miserable condition and make us realize whether we are Punjabi, Pathan, Sindhi, Balochi, Saraiki, Muhajir, Bengali, Bihari or anyone else we are all ‘slaves’ of our Noble Arab Rasūl ﷺ.

The Holy Prophet ﷺ is neither Pathan, Punjabi, Balochi, nor Sindhi; in fact, he ﷺ is an Arab. If only we all would truly stick to the Sunnah and teachings of our Beloved and Blessed Prophet ﷺ ignoring all racial and linguistic differences so that we may become united and righteous once again!

The Holy Prophet ﷺ smile while seeing Madanī In’āmāt booklet

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! There is no racial and linguistic difference in the Madanī environment of Dawat-e-Islami. People of all tribes and languages are under the shade of the mercy of our Holy Prophet ﷺ.

Please join the Madanī environment of Dawat-e-Islami and practice the Madanī In’āmāt in order to live a righteous life. For your motivation and encouragement, here is a pleasant and fragrant Madanī incident about Madanī In’āmāt. Therefore, a Muballigh (preacher) from Rawalpindi gave the following account: He has stated, ‘On the 5th of February 2005, in order to enroll in the Madanī Qāfilah course, I came to Faizān-e-Madīnah, Bāb-ul-Madīnah Karachi, the global Madanī Markaz of Dawat-e-Islami.

I was asleep in the global Madanī Markaz Faizān-e-Madīnah. My physical eyes closed but those of my heart opened, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. In my dream I saw our Beloved Rasūl ﷺ on a high terrace. Next to him were some sacks of Madanī In’āmāt booklets. The Noble Prophet ﷺ was smiling as he ﷺ was looking at a booklet of Madanī In’āmāt. Then I woke up.

Madanī In’āmāt say ‘Aṭṭār ḥam ko piyār ḥay
 اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, *Do jahān mayn apnā bayrā pār ḥay*

O ‘Aṭṭār! We love Madanī In’āmāt indeed
 اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, *We will succeed*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Magic fails

Sayyidunā Ismā'il Ḥaqqī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, 'This is a night of peace; people are protected from many troubles such as illnesses, evil, calamities, storms, thunder, lightning and other things. In fact, everything that descends in this night contains peace, benefit and goodness. In this night, the devil cannot make people do evil and no magician's magic works; this night is full of peace.' (*Rūḥ-ul-Bayān*, pp. 485, vol. 10)

Signs of Laila-tul-Qadr

Sayyidunā 'Ubādah Bin Ṣāmit رَضِيَ اللَّهُ تَعَالَى عَنْهُ asked the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about Laila-tul-Qadr. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Laila-tul-Qadr is in the odd nights of the last ten days of Ramadan, i.e. 21st, 23rd, 25th, 27th, 29th or the last night of Ramadan. Whoever worships in this night with faith in order to earn reward will be forgiven for all his previous sins. Some of its signs are as follows: The night will be open, bright and extremely clear. It is neither too hot nor too cold, the weather is quite normal at this night and the moon is clearly visible. The devils are not struck with stars the whole night.

There is another sign that is the rising of the sun without rays on the following morning, and the sun looks like the moon of the 14th night. Allah عَزَّوَجَلَّ has prevented the devil to come out with the sunrise of that morning (apart from that one day, whenever the sun rises in the morning the devil also comes out).' (*Musnad Imām Aḥmad*, pp. 414, vol. 8, Ḥadīṣ 22829)

Ocean water becomes sweet

Dear Islamic brothers! Laila-tul-Qadr falls on one of the odd nights of the last ten days of Ramadan. Sometimes it falls even on the 30th night. There may be thousands of reasons for keeping this night a secret, and most certainly one of the reasons is that Muslims will try to spend every night worshipping Allah عَزَّوَجَلَّ in search of Laila-tul-Qadr.

Many signs of Laila-tul-Qadr have been mentioned in Aḥādīṣ but it is not easy for everyone to see these signs. In fact, only men of insight can see them. Sometimes, Allah عَزَّوَجَلَّ shows these signs to His chosen people. One of the signs of Laila-tul-Qadr is that the salty ocean water turns sweet and (another sign is that) everything in the

universe except humans and jinn submits to the Glory of Allah ﷻ by prostrating, but not everyone sees it.

Parable

Sayyidunā ‘Ubaīd Ibn ‘Imrān رضى الله تعالى عنه said, ‘One night, while I was making Wuḍū at the Red Sea I tasted the water which was sweeter than even honey. I was extremely surprised. When I told Sayyidunā ‘Uṣmān Ghanī رضى الله تعالى عنه about it, he رضى الله تعالى عنه said, ‘O ‘Ubaīd رضى الله تعالى عنه it would be Laila-tul-Qadr.’ He رضى الله تعالى عنه further said, ‘Whoever spends this night remembering Allah ﷻ it is as if he worshipped for more than a thousand months, and Allah ﷻ will forgive all of his sins.’ (*Taḏkira-tul-Wā’iḏīn*, pp. 626)

May Allah ﷻ have mercy on them and forgive us without accountability for their sake!

Parable

The slave of Sayyidunā ‘Uṣmān Ibn Abil ‘Āṣ رضى الله تعالى عنه once said to him, ‘O master رضى الله تعالى عنه! I’ve been a sailor for a long time. I’ve noticed a strange thing in the ocean water.’ ‘What is it?’ He رضى الله تعالى عنه asked. The slave replied, ‘O master رضى الله تعالى عنه! Every year, there is a night in which the ocean water turns sweet.’ He رضى الله تعالى عنه said to his slave, ‘Be careful this year. Do tell me when the water turns sweet.’ On the 27th night of Ramadan, the slave said to Sayyidunā ‘Uṣmān Ibn Abil ‘Āṣ رضى الله تعالى عنه, ‘O master! The water has turned sweet tonight.’ (*Rūḥ-ul-Bayān*, pp. 481, vol. 10)

May Allah ﷻ have mercy on them and forgive us without accountability for their sake!

Why don’t signs appear to us?

Dear Islamic brothers! Several signs of Laila-tul-Qadr have been mentioned. A question may arise in one’s mind as to why common people are unable to observe any of the signs of Laila-tul-Qadr despite the fact that it falls every year. To answer the question, the honourable scholars رضى الله تعالى عنهم have said, ‘Not everyone is able enough to discern these hidden things because they are related to Kashf (spiritual vision) and Karāmah (saintly miracle). Only people with the gift of Baṣīrat (spiritual insight) can see them. How can the person who commits innumerable sins every day see these sacred signs?’

Look for it during odd nights

Dear Islamic brothers! Allah ﷻ has decided to keep Laila-tul-Qadr a secret, so we don't know for sure as to which night Laila-tul-Qadr is. Mother of the believers Sayyidatunā 'Āishah Ṣiddiqah رضى الله تعالى عنها has narrated that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم has said, 'Look for Laila-tul-Qadr in the odd nights of the last ten days of Ramadan (i.e. the 21st, 23rd, 25th, 27th and the 29th).' (*Ṣaḥīḥ Bukhārī*, pp. 662, vol. 1, Ḥadīṣ 2020)

Look for it during last seven nights

Sayyidunā 'Abdullāh Ibn 'Umar رضى الله تعالى عنهما said that Laila-tul-Qadr was revealed to some of the honourable companions رضى الله تعالى عنهم of the Holy Prophet صلى الله تعالى عليه وآله وسلم in dream in the last seven nights. The Noble Prophet صلى الله تعالى عليه وآله وسلم said, 'I see your dreams have united in the last seven nights, so the one who desires it should look for it in the last seven nights.' (*Ṣaḥīḥ Bukhārī*, pp. 660, vol. 1, Ḥadīṣ 2015)

Why was Laila-tul-Qadr kept secret?

Dear Islamic brothers! It is a blessed Sunnah of Allah ﷻ that He ﷻ has kept some very important things secret. Allah ﷻ has hidden His pleasure in pious deeds, His wrath in sins, and His Auliya رضى الله تعالى عنهم among His servants.'

Therefore, we shouldn't miss any good deed even though it looks minor because we don't know which good deed would please Allah ﷻ. Many blessed Aḥādīṣ contain such incidents. For example, on the Day of Judgement, a fallen woman (a prostitute) will be forgiven simply for having given water to a thirsty dog to drink, in the world. Likewise, as His displeasure is hidden in sins, we should avoid each and every sin though it apparently looks minor because even a single sin can bring about the displeasure and wrath of Allah ﷻ.

Similarly, He ﷻ has hidden His Auliya amongst His servants, so we should treat every pious Muslim with respect because we don't know as to who a Walī of Allah ﷻ is. If we treat pious people with respect, give up suspicion and consider every Muslim better than us, our society will get reformed, and we will succeed in the afterlife, إن شاء الله ﷻ.

Madanī pearls

Imām Fakhruddīn Rāzī رَحْمَةُ اللهِ تَعَالَى has stated in his famous exegesis '*Tafsīr-e-Kabīr*', There are several reasons why Allah عَزَّوَجَلَّ has concealed the exact date of Laila-tul-Qadr:

1. He عَزَّوَجَلَّ has concealed many things such as His pleasure in obedience so that people would perform every form of worship, His wrath in sins so that people would avoid every single sin, His Auliya amongst His servants so that people would respect every single person, the fulfilment of supplications in making supplications so that people would make supplications abundantly, the Ism-e-A'zam amongst His names so that people would respect every name and the Ṣalāt-e-Wuṣṭā amongst the Ṣalāh so that people would offer all the Ṣalāh.

Likewise, the acceptance of repentance has been kept secret so that people always repent of their sins and the time of death has also been kept secret so that people always fear it. Similarly, Laila-tul-Qadr has been kept secret so that people respect all the nights of Ramadan.

2. It is as if Allah عَزَّوَجَلَّ says to His servants, 'I know your daring about sins; if I had declared a particular night as Laila-tul-Qadr, and if you had committed sins knowingly even at this sacred night due to your lust, it would be more severe than committing sins unknowingly.'

According to a narration, once the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ entered the Masjid where he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a man sleep (inside). He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O 'Alī (كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم)! Wake him up so that he can perform Wuḍū.' Having awoken the man, Sayyidunā 'Alī (كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم) said, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ usually, you prefer to perform righteous deeds, why did you not wake him up yourself?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'I did not do so because his refusing you is not a Kufr; I did it to reduce his crime.'

It is an example of the mercy of the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Considering this (Ḥadīṣ), imagine the mercy of Allah عَزَّوَجَلَّ. It is as if Allah عَزَّوَجَلَّ says, 'If you had worshipped in Laila-tul-Qadr after being aware of it, you would gain more reward than a thousand months' worship but if you had sinned in it you would have been punished for a thousand months, and protection from punishment is better than earning reward.'

3. It is as if Allah ﷻ says, 'I kept this night secret so that people would struggle hard to acquire it and earn reward for their struggles.'
4. Since people are unaware as to which night Laila-tul-Qadr is, they will try to worship Allah ﷻ every night of Ramadan in search of Laila-tul-Qadr. Referring to these people Allah ﷻ admonished the angels, 'You used to say that these humans will fight and shed blood, but (look) these are their efforts and struggles in a night that could be Laila-tul-Qadr (they are not even certain of it) so what would have they done if I had told them the exact night...? (In other words, they would worship even more abundantly).'

This is the secret to the answer Allah ﷻ gave to the angels when He ﷻ said to them:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً^ط

I am going to place a caliph in the earth.

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūrah Baqarah, verse 30)

The angels said:

قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ^ط وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ^ط

They said, 'Will You place such who will spread violence and shed blood in it? And we glorify You commending You and sanctify You.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Sūrah Baqarah, verse 30)

Then He ﷻ said:

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

He ﷻ said, 'I know what you know not.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 1, Baqarah, verse 30)

Thus, the secret behind this statement has been revealed. (Tafsīr Kabīr, pp. 229, vol. 11)

Any night of year may be ‘Laila-tul-Qadr’

Laila-tul-Qadr has been kept secret for numerous reasons so that the pious people of Allah ﷻ spend the whole year looking for it and constantly striving to earn the reward of worships.

There is a wide divergence of opinion amongst the honourable scholars رَحْمَةُ اللَّهِ تَعَالَى regarding the exact date of Laila-tul-Qadr. Some scholars رَحْمَةُ اللَّهِ تَعَالَى say that Laila-tul-Qadr moves throughout the year. For example, Sayyidunā ‘Abdullāh Ibn Mas’ūd رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘Only the man who searches carefully throughout the year for Laila-tul-Qadr will be able to find it.’

Favouring the foregoing saying, Imām-ul-‘Ārifin, Sayyidunā Shaykh Muḥiyyuddīn Ibn ‘Arabī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘Once I found Laila-tul-Qadr on the 15th night of Sha’bān (Shab-e-Barā-at) and in another year, I found it on the 19th night of Sha’bān. I have also seen it on the 13th and the 18th nights of Ramadan. Further, in different years I have seen it on each of the odd nights of the last ten days of Ramadan. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further stated that though Laila-tul-Qadr mostly falls in Ramadan, in my experience, it falls on different nights of the year; so it isn’t the same night every year.

The Noble Prophet ﷺ and the Shaikhāin رَضِيَ اللَّهُ عَنْهُمَا

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In the Madanī environment of Dawat-e-Islami many blessings take place during Ramadan’s I’tikāf. Islamic brothers and sisters gain the blessings of performing I’tikāf in Masājid and homes respectively around the world. Here is a faith-refreshing incident for persuasion:

A young Islamic brother who is responsible for Qāfilāhs in the district Liyaqatpur, division Rahim Yar Khan (Punjab, Pakistan) gave the following account: I was a film-addict to such an extent that I had watched virtually half of the VCDs in the VCD shop of our village. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I was blessed with the opportunity to perform I’tikāf in the last ten days of Ramadan (1422 A.H. 2001) at Madanī Masjid in Talbani (a village). Words cannot express the blessings of the company of the Rasūl’s devotees of Dawat-e-Islami! On the 27th of Ramadan, I cried the whole night asking the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to bless me with his vision.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In the early morning, the door of mercy opened for me when I had a dream in which I found myself in a Masjid where an announcement was made: ‘The Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is coming and will lead the Ṣalāh.’ After a while, the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came accompanied by the Shaikhāin رَحِمَى اللّٰهُ تَعَالٰى عَنْهُمَا and then I woke up. All I saw was just a glance and then his blessed face disappeared, filling my heart with grief and causing a flood of tears to flow from my eyes. I cried so much that I began to hiccup.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Having had the blessed dream, my love for Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah intensified and I joined Dawat-e-Islami wholeheartedly. I headed for Bāb-ul-Madīnah Karachi and joined Jāmi’a-tul-Madīnah to enrol in the Dars-e-Nizāmī course. Presently, I am in my first year and I am trying to serve Dawat-e-Islami as a Qāfilah responsible in our area.

*Jalwa-e-Yār kī ārzū ḥay agar,
Madanī Māḥaul mayn kar lo tum I’tikāf
Mīḥay Āqā صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم karayn gey karam kī naẓar,
Madanī Māḥaul mayn kar lo tum I’tikāf*

*If you desire holy vision
Do I’tikāf in the Madanī environment
Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم will bless you
Do I’tikāf in the Madanī environment*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Two sayings of Imām A’zam رَحْمَةُ اللّٰهِ عَلَيْهِ

Here are two sayings of Imām A’zam Abū Ḥanīfah رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ in this regard:

1. Laila-tul-Qadr is in Ramadan but there is no specific night for it, whereas Sayyidunā Imām Abū Yūsuf and Sayyidunā Imām Muhammad رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ say that Laila-tul-Qadr is in the last 15 nights of Ramadan.

2. A famous saying of Sayyidunā Imām Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is that Lāila-tul-Qadr falls at different nights of the year, sometimes it is in Ramadan and sometimes in the other months. Sayyidunā ‘Abdullāh Ibn ‘Abbās, Sayyidunā ‘Abdullāh Ibn Mas’ūd and Sayyidunā ‘Ikramah رَضِيَ اللهُ تَعَالَى عَنْهُمْ also favoured this opinion. (*‘Umda-tul-Qārī*, pp. 253, vol. 8, Ḥadīṣ 2015)

Sayyidunā Imām Shāfi’ī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that Lāila-tul-Qadr is one of the last ten nights of Ramadan and it is the same night (every year), it will never change up to the Day of Judgement. (*‘Umda-tul-Qārī*, pp. 253, vol. 8, Ḥadīṣ 2015)

Lāila-tul-Qadr changes

Sayyidunā Imām Mālik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that Lāila-tul-Qadr falls in one of the odd nights of the last ten days in Ramadan but it is not the same night (every year), it changes every year within these odd nights. Sometimes it’s the 21st night, sometimes it’s the 23rd, 25th, 27th and sometimes the 29th night. (*Tafsīr Ṣāwī*, pp. 2400, vol. 6)

Abul Ḥasan Iraqī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and Lāila-tul-Qadr

Some scholars have quoted Sayyidunā Shaykh Abul Ḥasan Iraqī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ as saying: ‘I have found Lāila-tul-Qadr every year ever since I have reached puberty. Then, expressing his personal experience about Lāila-tul-Qadr, he said, ‘Whenever the first fast fell on Sunday or Wednesday, Lāila-tul-Qadr was the 29th night. If the first fast was on a Monday it was the 21st night. If the first fast was on a Tuesday or Friday it was the 27th night. If the first fast was on a Thursday it was the 25th night and if the first fast was on a Saturday it was the 23rd night.’ (*Nuzḥa-tul-Majālis*, pp. 223, vol. 1)

The 27th night, Lāila-tul-Qadr

Despite the differences of opinion amongst the respected jurists, Quranic exegetists, Muḥaddiṣīn and the majority of scholars رَحْمَةُ اللهِ تَعَالَى أَجْمَعِينَ opine that Lāila-tul-Qadr is the 27th night of Ramadan every year.

Sayyidunā Ubay Bin Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ holds the opinion that the 27th night of Ramadan is Lāila-tul-Qadr. (*Tafsīr Ṣāwī*, pp. 2400, vol. 6)

Ghaus-e-A'zam Sayyidunā Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا also had the same opinion.

Sayyidunā Shāh ‘Abdul ‘Azīz Muḥaddīṣ Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is also one of the scholars that favoured the opinion that Laïla-tul-Qadr is the 27th night of Ramadan. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has given two proofs in favour of his opinion. Firstly, there are 9 letters in the Arabic word ‘لَيْلَةُ الْقَدْرِ’ (Laïla-tul-Qadr) and this word appeared 3 times in Sūrah Qadr. If 9 is multiplied by 3 the total is 27, which hints that Laïla-tul-Qadr is the 27th night. Secondly, there are 30 words in this Sūrah and the 27th word is ‘هِيَ’ (the Arabic pronoun for ‘It’) which refers to Laïla-tul-Qadr. In other words, this is a hint from Allah عَزَّوَجَلَّ for the righteous that Laïla-tul-Qadr is the 27th night. (*Tafsīr-e-‘Azīzī*, pp. 437, vol. 4)

Dear Islamic brothers! By keeping Laïla-tul-Qadr a secret Allah عَزَّوَجَلَّ has persuaded His servants to worship every single night. If He عَزَّوَجَلَّ had specified a particular night as Laïla-tul-Qadr and revealed it to us, we would probably remain heedless in other nights of the year and carry out special worships only in this one night. As it has been kept secret, every wise man is supposed to search for this sacred night throughout the year and perform good deeds at every night of the year. If someone sincerely searches for it Allah عَزَّوَجَلَّ does not let his efforts go to waste. He عَزَّوَجَلَّ will definitely grant him the blessings of this night.

An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharāib-ul-Quran*, ‘If anyone recites the following Du’ā three times at night it is as if he has found Laïla-tul-Qadr.’ We should recite it every night. Here is the Du’ā:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَنَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is no one worthy of worship except Allah عَزَّوَجَلَّ Who is Ḥalīm and Karīm. Allah عَزَّوَجَلَّ is Subḥān, Rab of the seven skies and the magnificent ‘Arsh.

O seekers of the pleasure of Allah **عَزَّوَجَلَّ**! We should perform some good deeds at every night of the year. If we do so, we will be able to spend Laïla-tul-Qadr in worship, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Every night, there are two Farḍ Ṣalāḥ that are Maghrib and ‘Ishā. Along with other Ṣalāḥ, we should try our best to offer these two Ṣalāḥ with complete Jamā’at every night. If we succeed in offering these Ṣalāḥ with Jamā’at at Laïla-tul-Qadr, we will be successful not only in the world but also in the Hereafter. Make it your daily habit to offer all the five Ṣalāḥ including the Fajr and ‘Ishā Ṣalāḥ with complete Jamā’at.

The Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ** has stated, ‘If anyone offers ‘Ishā Ṣalāḥ with Jamā’at, it is as if he has spent half night in Ṣalāḥ; and if he offers Fajr Ṣalāḥ with Jamā’at it is as if he has spent the entire night in Ṣalāḥ.’ (*Ṣaḥīḥ Muslim*, pp. 329, *Ḥadīṣ* 656)

Imām Jalāluddīn Suyūṭī Shāfi’ī **رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ** has quoted the following saying of the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ**, ‘The one offering ‘Ishā with the Jamā’at has definitely earned his share from Laïla-tul-Qadr.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 532, *Ḥadīṣ* 8796)

Value the 27th night

O seekers of the mercy of Allah **عَزَّوَجَلَّ**! If we have the habit of offering Ṣalāḥ with Jamā’at throughout the year, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** we will be blessed with offering these two Ṣalāḥ with Jamā’at in Laïla-tul-Qadr as well, and in this way, we will attain the reward of the whole night’s worship in Laïla-tul-Qadr despite sleeping the entire night.

We should make special arrangements to worship in the nights that are more likely to be Laïla-tul-Qadr. For example the last ten nights of Ramadan or at least the last five odd nights and especially the 27th night because there is a high probability that this night is Laïla-tul-Qadr. We must not spend this night in heedlessness. We should spend the 27th night repenting of sins, reciting Istighfār, Ṣalāt-‘Alan-Nabī, Salām and Ḍikr.

Recite this in Laïla-tul-Qadr

Amīr-ul-Mūminīn, Sayyidunā ‘Alī **كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم** has said: ‘Whoever recites Sūrah Qadr seven times in Laïla-tul-Qadr, Allah **عَزَّوَجَلَّ** would protect him from every calamity, and seventy thousand angels would pray that he enter Heaven. Further, whoever recites

it three times on Friday (any Friday of the year) before Ṣalāt-ul-Jumu'ah Allah عَزَّوَجَلَّ would write as many good deeds for him as the number of people offering Ṣalāh that day is.' (*Nuzḥa-tul-Majālis*, pp. 223, vol. 1)

Du'ā to be recited at Laila-tul-Qadr

Mother of the believers, Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا narrated that she asked the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Yā Rasūlallāh! What should I recite if I find Laila-tul-Qadr?' The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Make this Du'ā:

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

'Yā Allah عَزَّوَجَلَّ! You are indeed the Forgiver and the Benevolent, You also like forgiving, so forgive me.'

(*Jāmi' Tirmizī*, pp. 306, vol. 5, Ḥadīṣ 3524)

Dear Islamic brothers! If only we all would recite this Du'ā at least once every night, we'll be blessed with Laila-tul-Qadr any night. If not every night, recite it repeatedly on at least the 27th night. In addition, if Allah عَزَّوَجَلَّ gives you the ability, stay awake the whole night and recite Ṣalāt-'Alan-Nabī and Salām abundantly, attend a Sunnah-Inspiring Ijtimā' and try to spend your time offering Nafl Ṣalāh.

Nafl of Laila-tul-Qadr

Sayyidunā Ismā'il Ḥaqqī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated the following narration in his exegesis 'Rūḥ-ul-Bayān': All the previous sins of the one offering Nafl Ṣalāh sincerely in Laila-tul-Qadr will be forgiven. (*Rūḥ-ul-Bayān*, pp. 480, vol. 10)

The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to worship abundantly in the last days of Ramadan; he would remain awake the whole nights (for worship) and make his family stay awake. (*Sunan Ibn Mājah*, pp. 357, vol. 2, Ḥadīṣ 1768)

Sayyidunā Ismā'īl Ḥaqqī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that our pious saints used to perform two Rak'at Nafil Ṣalāh in each of the last ten nights with the intention of attaining the blessings of Laīla-tul-Qadr. Some of the saints have said that whoever recites ten verses every night with this intention shall not be deprived of its blessings and reward.

Faqīh Abullāiṣ Samarqandī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The Ṣalāh of Laīla-tul-Qadr should contain at least 2 Rak'at (Nafil), which can be up to 1000 Rak'at at the most, and the average amount is 200 Rak'at. The average recitation in each Rak'at is to recite Sūrah Fātiḥah, Sūrah Qadr and then Sūrah Ikhlās three times and perform Salām after every set of two Rak'at. Then send Ṣalāt on Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and stand to offer Ṣalāh again. Continue to do this until you complete your 200 or less or more Rak'at. This will be sufficient for attaining the blessings of this night that Allah عَزَّوَجَلَّ has mentioned and the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has told us. (*Rūḥ-ul-Bayān*, pp. 483, vol. 10)

Dear Islamic brothers! This night is definitely a fountain of immense blessings. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Such a month has come to you in which there is a night that is better than a thousand months. Whoever is deprived in this night is deprived of all goodness; only a completely deprived person is left deprived of the goodness of Laīla-tul-Qadr. (*Mishkāṭ-ul-Maṣābīḥ*, pp. 372, vol. 1, Ḥadīṣ 1964)

Wasting such a blessed and sacred night that has innumerable blessings and bounties indicates great deprivation. Therefore, everyone should search for Laīla-tul-Qadr the whole Ramadan or at least spend the 27th night in worship.

Yā Allah عَزَّوَجَلَّ! For the sake of Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ grant us the blessings of Laīla-tul-Qadr and the ability to worship You abundantly.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Beholding the Holy Prophet ﷺ in wakefulness

Dear Islamic brothers! Make a habit of travelling with Rasūl's devotees in the Madanī Qāfilāhs of Dawat-e-Islami, a global & non-political religious movement of the Quran

and Sunnah, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will be motivated to search for Laïla-tul-Qadr. Here is a faith-refreshing incident of a Madanī Qāfilāh for your persuasion. An Islamic brother of New Karachi has stated: It was the first time I travelled with a 12 day Madanī Qāfilāh; our Qāfilāh stayed in a Masjid in Nawabshah (Bāb-ul-Islam, Sindh). Due to the lack of inclination towards virtuous deeds, I felt quite bored. One day, according to the schedule, the participants were busy learning Sunnah in the courtyard of the Masjid. As the sun was shining directly on us; one of the Islamic brothers moved inside the Masjid.

After a short while, we heard a voice from inside the Masjid. All of us saw the Islamic brother come out crying. He said, ‘In a state of wakefulness I have just seen a bright-faced pious saint with a green turban on his blessed head; the saint said, ‘Those learning the Sunnah in the courtyard in the sun shine are earning more reward.’ On hearing this, all the participants were moved to tears. Amazed, I made a firm intention never to leave the Madanī environment of Dawat-e-Islami.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Travelling regularly with Madanī Qāfilāhs has now become a second nature to me. Once our Madanī Qāfilāh was in Mirpurkhas (Bāb-ul-Islam, Sindh), a devotee of Rasūl said that he saw the participants of the Qāfilāh being showered with light at the time of Tahajjud. This incident further augmented my spirit and enthusiasm. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** At present, I am serving Dawat-e-Islami as a responsible for Madanī In’āmāt in my area.

Don’t sit with half your body in shade

Dear Islamic brothers! Did you see how those who travel with Madanī Qāfilāhs are showered with blessings! It probably wasn’t very hot and Rasūl’s devotees may have sat in the cool sunlight of the morning to learn the Sunan; and they may have been encouraged in this way. However, it isn’t appropriate to hold a learning session in extreme heat unnecessarily, as it will be hard to concentrate and the participants may misunderstand things. The environment for learning should be comfortable. If the sun is shining on parts of one’s body it is Sunnah to move; either sit completely in shade or completely in the sunshine.

Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘When someone is in shade and the shade then moves away, leaving him partially in the sunshine and partially in shade then he should move.’ (*Sunan Abī Dāwūd, pp. 338, vol. 4, Ḥadīṣ 4821*)

*Auliya kā karam, khūb lutāyn gey ḥam
 Āo mil kar chalayn, Qāfilay mayn chalo
 Dhūp mayn chāon mayn, jāūn mayn āūn mayn
 Sab yeḥ niyyat karayn, Qāfilay mayn chalo
 Ḥotī ḥayn sab sunayn Nūr kī bārishayn
 Sab naḥānay chalayn Qāfilay mayn chalo*

*Blessings of saints we will hopefully gain
 Let's travel together with Madanī Qāfilaḥ
 In winter and summer, make intention firmer
 Of travelling together with Madanī Qāfilaḥ
 Everyone should hear, rain of Nūr showers
 To bath in this rain, travel with Madanī Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Control your anger

Sayyidunā Imām Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has narrated: ‘A person talked harshly to Amīr-ul-Mūminīn Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ. Lowering his head, Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ said: ‘Do you want me to get angry so that Satan would make me arrogant and cause me to oppress you because of my power, and so that you would take its revenge from me on the Day of Judgement? I will never do this.’ After he said this, he became silent.

(*Kīmiyā-e-Sa'adat, vol. 2, pp. 597*)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Blessings of I'tikāf

Sayyidunā Abū Dardā رضي الله تعالى عنه has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله تعالى عليه وآله وسلم has said:

مَنْ صَلَّى عَلَيَّ حِينَ يُصْبِحُ عَشْرًا وَحِينَ يُمَسِّي عَشْرًا أَدْرَكْتُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

Translation: Whoever recites Ṣalāt upon me 10 times in the morning and 10 times in the evening shall gain my intercession on the Day of Judgement.

(*Majma'-uz-Zawā'id*, pp. 163, vol. 10, Ḥadīṣ 17022)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! What can we say about the blessings of Ramadan! No doubt, its every moment is full of bounties and blessings, but the most important thing in this blessed month is Laīla-tul-Qadr. In order to find this night, the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله تعالى عليه وآله وسلم performed I'tikāf even for the whole of Ramadan, and he صلى الله تعالى عليه وآله وسلم would not miss it especially in the last ten days.

Once he صلى الله تعالى عليه وآله وسلم could not do I'tikāf in Ramadan for some reason, so he did it in the last ten days of Shawwal. (*Ṣaḥīḥ Bukhārī*, pp. 671, vol. 1, Ḥadīṣ 2031) Similarly, once he صلى الله تعالى عليه وآله وسلم did not do I'tikāf due to travelling, so he صلى الله تعالى عليه وآله وسلم did I'tikāf for 20 days in the following Ramadan. (*Jāmi' Tirmiḏī*, pp. 212, vol. 2, Ḥadīṣ 803)

I'tikāf is an ancient form of worship

I'tikāf is an ancient form of worship which the earlier Ummaḥs would also perform, as stated in part 1 Sūrah Baqarah, verse 125 of the Holy Quran:

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

And We enjoined strictly upon Ibrāhīm and Ismā'il عليهم السلام to purify well My house for those who go around it and those who stay therein for I'tikāf and those who bow down (for Rukū') and prostrate. [*Kanz-ul-Īmān (Translation of Quran)*] (Part 1, Sūrah Baqarah, verse 125)

Keep Masājid clean

Dear Islamic brothers! Allah عَزَّوَجَلَّ has Himself commanded that the Holy Ka'bah be kept clean and pure for the performers of Ṣalāh and I'tikāf. Muftī Aḥmad Yār Khān عليه رحمته العتات, a renowned exegetist of the Quran has stated: 'So we must keep Masājid clean and pure. Dirty and smelly things must be kept away from them. This is a Sunnah of the Prophets عليهم السلام. We have also learnt that I'tikāf, Rukū' and Sujūd were a part of the earlier Ummaḥs' worships. Further, we have also learnt that Masājid should have caretakers who should be pious.' He رحمته الله تعالى عليه has further stated: 'Ṭawāf, Ṣalāh, and I'tikāf are ancient forms of worship which existed in the time of Sayyidunā Ibrāhīm عليه السلام as well.' (*Nūr-ul-'Irfān*, pp. 29)

Ten days' I'tikāf

The Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ consistently did I'tikāf in the last ten days of Ramadan and his blessed wives, the mothers of the believers, also kept this Sunnah alive by doing I'tikāf.

Mother of the believers, Sayyidatunā 'Āishah Ṣiddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has said, 'The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would do I'tikāf in the last ten days of Ramadan until he passed away (apparently). Thereafter, his chaste wives used to do I'tikāf.' (*Ṣaḥīḥ Bukhārī*, pp. 664, vol. 1, *Ḥadīṣ* 2026)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Eagerness of devotees

Dear Islamic brothers! Though there are innumerable blessings of I'tikāf, the mere fact that I'tikāf in the last ten days is a Sunnah, is enough for the devotees. The mere thought of fulfilling a Sunnah of the Prophet of Raḥmah, the Intercessor of Ummah ﷺ makes our hearts sway in delight. A devotee tries his best enthusiastically to do whatever the Beloved and Blessed Prophet ﷺ did. However, there should be no Shar'ī prohibition on the act we are willing to do. For example, the Beloved and Blessed Prophet ﷺ used a bedstead during I'tikāf, but we cannot do so as it will reduce the space for the people who come to offer Ṣalāh in the Masjid and it will look strange as well.

Wisdom behind walking around with camel

Sayyidunā 'Abdullāh Ibn 'Umar رضى الله تعالى عنهما was an ardent follower of Sunnah. Whenever he رضى الله تعالى عنه came to know about a Sunnah, he would do his level best to act upon it without delay. Once he رضى الله تعالى عنه was seen walking around a particular place with his camel. Astonished, the people asked as to why he رضى الله تعالى عنه did so, he رضى الله تعالى عنه answered, 'Once I saw the Noble Prophet ﷺ do the same at this place, so I'm imitating the Holy Prophet ﷺ.' (*Ash-Shifā, pp. 30, vol. 2*)

Do I'tikāf at least once

O devotees of the Sunnahs of the Holy Prophet! If possible, do I'tikāf every year. If not possible, do I'tikāf in the last ten days of Ramadan at least once in your life. Staying in the Masjid is a great blessing, a Mu'takif is so fortunate that he stays in the Masjid leaving all his activities in order to gain the pleasure of Allah عز وجل.

Fatāwā 'Ālamgīrī states, 'The benefits of I'tikāf are obvious, when a person does I'tikāf, he completely devotes himself to worship for the pleasure of Allah عز وجل, giving up all worldly affairs and activities that obstruct him in earning the pleasure of Allah عز وجل. All of his time is spent in Ṣalāh, either physically or spiritually, because the primary purpose of doing I'tikāf is to wait for Ṣalāh with Jamā'at and the reward of waiting for Ṣalāh is like that of offering Ṣalāh. A Mu'takif resembles the angels who do not disobey Allah عز وجل

and obey His every command, he resembles those who glorify Allah ﷺ day and night and never get tired of doing so.’ (*Fatāwā ‘Ālamgīrī*, pp. 212, vol. 1)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Benefit of one day’s I’tikāf

There is a great reward for the one who does I’tikāf even for a single day with sincerity in any month of the year besides Ramadan. Persuading us to do I’tikāf, the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has said: ‘Whoever does I’tikāf for the pleasure of Allah ﷺ for one day, Allah ﷺ shall place three trenches between him and Hell, and these trenches will be wider than even the distance between the east and the west.’ (*Ad-Dur-rul-Manšūr*, pp. 486, vol. 1)

Forgiveness for all previous sins

Mother of the believers, Sayyidatunā ‘Aishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated the following fragrant saying of the Beloved and Blessed Prophet ﷺ:

مَنْ اعْتَكَفَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Translation: Whoever did I’tikāf with faith in order to earn reward all of his previous sins will be forgiven.

(*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 516, Ḥadīṣ 8480)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Place of I’tikāf of the Holy Prophet ﷺ

Sayyidunā Nāfi’ رَضِيَ اللَّهُ تَعَالَى عَنْهُ reports that Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has said, ‘The Beloved and Blessed Prophet ﷺ used to do I’tikāf in the last ten days of Ramadan.’

Sayyidunā Nāfi' رَضِيَ اللهُ تَعَالَى عَنْهُ goes onto say, 'Sayyidunā 'Abdullāh Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا showed me the place of the Masjid where the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to do I'tikāf.' (*Ṣaḥīḥ Muslim*, pp. 597, Ḥadīṣ 1171)

Dear Islamic brothers! Even today, in Masjid Nabawī رَاحِمَا اللهُ شَرَفًا وَتَعْظِيمًا, there is a pillar called أُسْطُوَانَةُ السَّرِيرِ (Uṣṭuwāna-tus-Sarīr) which marks the place where the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to place his blessed bed made of date tree, bark etc. during I'tikāf. Fortunate devotees go to see it and offer Nafl Ṣalāh there for attaining blessings.

I'tikāf for entire month

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always try his best to gain the pleasure of Allah عَزَّوَجَلَّ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would worship abundantly especially in Ramadan. As Laīla-tul-Qadr is hidden in Ramadan, the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once did I'tikāf for the entire month in order to search this blessed night.

Sayyidunā Abū Sa'īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, 'Once the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did I'tikāf from the 1st of Ramadan to the 20th and then said, 'In search of Laīla-tul-Qadr, I spent the first ten days of Ramadan in I'tikāf, and then the middle ten days, then I was told that it is in the last ten days. Therefore, whoever amongst you wishes to do I'tikāf with me should do so.' (*Ṣaḥīḥ Muslim*, pp. 594, Ḥadīṣ 1167)

I'tikāf in Turkish tent

Sayyidunā Abū Sa'īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ first did I'tikāf for the initial ten days of Ramadan in a Turkish tent, then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did I'tikāf for the middle ten days as well. Then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ took his head out of the tent and said, 'I did I'tikāf for the first ten days in search of Laīla-tul-Qadr and then did it in the middle ten days as well for the same purpose. Then I was informed by Allah عَزَّوَجَلَّ that it is in the last ten days. Therefore, whoever wishes to do I'tikāf with me should do so in the last ten days. First I was shown Laīla-tul-Qadr but then I was made to forget it and now I have seen myself prostrating on the morning of Laīla-tul-Qadr on wet soil. Therefore search for it in the odd nights of the last ten days.'

Sayyidunā Abū Saʿīd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ goes onto say that it rained that night and water began to drip from the roof of the blessed Masjid; so on the morning of the 21st Ramadan, my eyes saw that there was a mark of wet soil on the blessed forehead of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Mishkāṭ-ul-Maṣābīḥ*, pp. 392, vol. 1, Ḥadīṣ 2086)

Most important purpose

Dear Islamic brothers! If not every year, we all should act upon the Sunnah of doing I'tikāf for the whole of Ramadan at least once in our whole life. The most important purpose of doing I'tikāf in Ramadan is to search for Laīla-tul-Qadr, and the strongest opinion is that Laīla-tul-Qadr is in the odd nights of the last ten days. We have also learnt from this blessed Ḥadīṣ that Laīla-tul-Qadr was on the 21st night that year but the Holy Prophet's صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying 'search for it in the odd nights of the last ten days' indicates that the date of Laīla-tul-Qadr varies every year. Any of the odd nights of the last ten days from 21st to 29th Ramadan may be Laīla-tul-Qadr.

Muslims have been persuaded to do I'tikāf in the last ten days in order to gain the blessings of Laīla-tul-Qadr because a Mu'takif remains in the Masjid for all 10 days, and one of these nights is Laīla-tul-Qadr, so he succeeds in spending that night in the Masjid. Further, this Ḥadīṣ threw light on the humility of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prostrated on soil, and the fortunate pieces of soil clung onto the blessed forehead of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Prostrating directly on ground is preferable

اَللّٰهُ اَكْبَرُ! Did you see the humility of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ? His placing his blessed forehead for the sake of Allah عَزَّوَجَلَّ on the ground, and the soil particles' clinging onto his blessed forehead is the great humility of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The respected scholars رَحِمَهُمُ اللّٰهُ تَعَالَى say: Prostrating directly on the ground (without anything in between the foreground and the ground) is preferable. (*Marāqil Falāḥ*, pp. 85, part 3) It is stated in *Mukāshafa-tul-Qulūb* that Sayyidunā 'Umar Bin 'Abdul 'Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ would always prostrate on the soil. (*Mukāshafa-tul-Qulūb*, pp. 181)

Reward of performing Hajj and 'Umrah twice

Sayyidunā 'Alī كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has narrated the following fragrant saying of the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ اعْتَكَفَ فِي رَمَضَانَ كَانَ كَحَجَّتَيْنِ وَعُمْرَتَيْنِ

Translation: The one doing I'tikāf (for 10 days) in Ramadan is like the one who has performed Hajj and 'Umrah twice. (*Shu'ab-ul-Īmān*, pp. 425, vol. 3, Ḥadīṣ 2966)

Protection from sins

Sayyidunā 'Abdullāh Ibn 'Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated the following saying of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

هُوَ يَعِكَفُ الذُّنُوبَ يُجْرَى لَهُ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا

Translation: A Mu'takif remains safe from sins and the reward of righteous deeds is given to him as given to their doers. (*Sunan Ibn Mājah*, pp. 365, vol. 2, Ḥadīṣ 1781)

Reward without performing deeds

Dear Islamic brothers! Another huge benefit of I'tikāf is protection from sins. As long as a Muslim is in the Masjid, he abstains from the sins including the ones he would commit outside the Masjid if he had not done I'tikāf. It is a special mercy of Allah عَزَّ وَجَلَّ that the Mu'takif will gain the reward of even such righteous deeds he used to do outside the Masjid but can no longer perform them due to I'tikāf. It is as if he is still performing them, and their reward will be recorded for him. For example, if an Islamic brother used to visit sick people, but cannot do that due to I'tikāf he will still get its reward.

Reward for Hajj every day

Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated, 'A Mu'takif is granted the reward of performing Hajj every day.' (*Shu'ab-ul-Īmān*, pp. 425, vol. 3, Ḥadīṣ 3968)

Definition of I'tikāf

I'tikāf implies staying in the Masjid with the intention of I'tikāf for the pleasure of Allah ﷻ. Sanity and purity from Janābat (major impurity) are conditions for a Muslim. Further, purity from menses and post natal bleeding is also a condition for women. Puberty is not a condition. If a sane child remains in a Masjid with the intention of I'tikāf his I'tikāf will also be valid. (*Fatāwā 'Ālamgīrī*, pp. 211, vol. 1)

Literal meaning of I'tikāf

The literal meaning of I'tikāf is 'To keep staying somewhere.' In other words, a Mu'takif persistently remains in the court of Allah ﷻ to worship Him fervently, his sole aim is to please his Allah ﷻ.

I've come to stay

Sayyidunā 'Aṭā Khurāsānī رحمه الله تعالى has said: A Mu'takif is like the person who comes to the court of Allah ﷻ and says, 'O Allah, my glorious Rab ﷻ! I won't leave until You forgive me.' (*Shu'ab-ul-Īmān*, pp. 426, vol. 3, Ḥadīṣ 3970)

Types of I'tikāf

There are 3 types of I'tikāf: (1) Wājib (2) Sunnah (3) Nafl.

Wājib I'tikāf

If a vow is made to perform I'tikāf by saying the words (for example) *I will do I'tikāf on such-and-such day or so many days for Allah ﷻ*, it will become Wājib to do I'tikāf for the number of days mentioned in the vow.

It is particularly important that whenever any sort of vow is made, pronouncing it verbally is a condition; just making an intention for a vow in heart without pronouncing it verbally is insufficient, and fulfilling such a vow is not Wājib either. (*Rad-dul-Muhtār*, pp. 430, vol. 3)

Sunnah I'tikāf

Men have to perform I'tikāf for vow in a Masjid, whereas women must perform it in the Masjid of their homes called 'Masjid-e-Bayt.' (The place a woman specifies for Ṣalāh in her home is called Masjid-e-Bayt) Fast is also a condition for such an I'tikāf.

I'tikāf in the last ten days of Ramadan is 'Sunnat-ul-Muakkadaḥ 'Alal Kifāyah.' (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, pp. 430, vol. 3) This implies that if any one person from the whole city does I'tikāf, it will be sufficient for everyone (in the city) but if no body did it then everyone is blameworthy. (*Bahār-e-Sharī'at*, pp. 152, part 5)

In this I'tikāf, it is necessary to get to the Masjid with the intention of I'tikāf before the sun sets on the 20th of Ramadan, and stay there until the crescent of Shawwal appears on the 29th or the sun sets on the 30th. (*Bahār-e-Sharī'at*, pp. 151, part 5)

If someone enters the Masjid after the sunset on 20th of Ramadan, the Sunnat-ul-Muakkadaḥ of I'tikāf will remain unfulfilled. Further, even if he entered the Masjid before the sunset but forgot to make the intention (e.g. there was no intention in heart at all) still the Sunnat-ul-Muakkadaḥ of I'tikāf will remain unfulfilled. If he makes the intention after the sunset it will be a Nafl I'tikāf. The intention of the heart is sufficient; pronouncing it verbally is not a condition. However it is better to pronounce it verbally provided the intention is present in heart.

Make intention for I'tikāf in these words

'I intend to do the Sunnah I'tikāf in the last ten days of Ramadan for the pleasure of Allah عَزَّوَجَلَّ.'

Nafl I'tikāf

Apart from the I'tikāf of vow or Sunnat-ul-Muakkadaḥ, any other type of I'tikāf is Nafl and Sunnat-e-Ghaīr Muakkadaḥ. (*Bahār-e-Sharī'at*, pp. 152, part 5) Fasting is not a condition in this I'tikāf and there is no time limit for it either. Whenever you enter a Masjid, make the intention of I'tikāf, you will earn the reward for I'tikāf for as long as you remain in

the Masjid, regardless of whether or not you perform any good deed such as reciting invocations or offering any Ṣalāh. As soon as you exit the Masjid this I'tikāf will end.

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The Fatwā is that fasting is not a condition for (Nafl) I'tikāf. It can be done even for a single moment. You should make the intention of I'tikāf as soon as you enter (the Masjid), you will attain the reward of offering Ṣalāh as well as that of waiting for Ṣalāh in addition to the reward of I'tikāf for as long as you stay in the Masjid. (*Fatāwā Razawiyyah (Jadīd)*, pp. 674, vol. 5) He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated: Whenever you enter a Masjid, make the intention of I'tikāf. You will get reward for I'tikāf as long as you are in the Masjid. (*ibid*, pp. 98, vol. 8)

Making the intention of I'tikāf isn't difficult. Intention refers to the intention of the heart (the willingness of heart to do something). It is sufficient to make an intention in heart like 'I intend to perform the Sunnah of I'tikāf.' To utter these words verbally along with the intention of the heart is better. One can also utter it in one's own language. Saying it in Arabic is better. If possible, learn the following Arabic intention as mentioned in part 2 of 'Al-Malfūz' page 272:

نَوَيْتُ سُنَّةَ الْإِعْتِكَافِ

Translation: I intend to fulfil the Sunnah of I'tikāf.

If one enters the blessed Masjid Nabawī through its old and famous gate called 'Bāb-ur-Raḥmah' he will find a pillar on the front with a clear inscription of the words نَوَيْتُ سُنَّةَ الْإِعْتِكَافِ, from ancient time.

Dear Islamic brothers! While making an intention for any form of worship such as Ṣalāh, fasting, Iḥrām, Ṭawāf of the Holy Ka'bah etc., it is necessary to understand the meaning of the words of the intention as the intention of the heart is indeed a valid intention, and one can be able to make the intention in one's heart only when he understands its meaning. If he verbally utters the 'Arabic intention' or reads it from a book inattentively whilst thinking about something else without having the intention in heart, such a verbal intention will be invalid. So when a person enters a Masjid and says نَوَيْتُ سُنَّةَ الْإِعْتِكَافِ he must also make intention in his heart that he is intending to do I'tikāf.

Remember that this isn't the I'tikāf of the last ten days of Ramadan, it is a Nafl I'tikāf and therefore can be done for even a single moment. This I'tikāf will end as soon as one exits the Masjid.

Eating and drinking in Masjid

Remember! By Sharī'aḥ, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikāf he will be allowed to do these acts in Masjid. In most of the Masājid here, people recite Ṣalāt-'Alan-Nabī etc. and then blow on water which Islamic brothers drink for blessings. No doubt, this is a good deed but if an Islamic brother hasn't made the intention of I'tikāf he cannot drink this water inside the Masjid. Similarly, only those who have made the intention of I'tikāf can do Ifṭār in the Masjid. Even in Masjid-ul-Ḥarām, one should make the intention of I'tikāf before drinking Zam Zam water, doing Ifṭār or going to sleep. Likewise, one cannot drink water etc. without making the intention for I'tikāf in Masjid Nabawī.

It is also important that one shouldn't make the intention of I'tikāf just to eat, drink or sleep. It should be made to earn reward. It is stated in *Rad-dul-Muḥtār (Shāmī)*: 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikāf, make some Ḍikr and then do what he wants (i.e. eat, drink or sleep).' (*Rad-dul-Muḥtār*, pp. 435, vol. 2)

اَللّٰهُمَّ صَلِّ عَلَىٰ دَاوُدَ بْنِ يَسَّىٰ! Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah, organises collective I'tikāf in numerous cities around the world. For these I'tikāf, there is a training schedule approved by the Markazī Majlis-e-Shūrā. Here is a list of intentions for those wishing to do I'tikāf. Those doing individual I'tikāf can also augment their reward by making as many intentions as possible for them.

Forty one intentions for collective I'tikāf

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَىٰ عَلَيْهِ وَسَلَّمَ has said:

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ

The intention of a Muslim is better than his deed.

(*Mu'jam Kabīr*, pp. 185, vol. 6, Ḥadīṣ 5942)

The great reward of I'tikāf can further be multiplied just by the addition of good and beneficial intentions. A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has described forty intentions. In addition to these forty intentions published by Maktaba-tul-Madīnah in the form of a card, one can make many other good intentions while leaving for the Masjid. Good intentions can also be made according to the situation in the Masjid. Whenever one makes good intentions his aim should be to earn reward. The intentions are as follows:

1. I am going to do the Sunnah I'tikāf for the last ten days (or entire month) of Ramadan.
2. I shall follow these Madanī principles of Taṣawwuf (mysticism):
 - a. Less eating
 - b. Less speaking
 - c. Less sleeping
3. I shall perform all five daily Ṣalāh in the first row
4. With the first Takbīr
5. With Jamā'at.
6. I shall reply to every Azān and
7. Every Iqāmah.
8. Each time I shall recite the Du'ā of Azān with Ṣalāt-'Alan-Nabī before and after it.
9. I shall perform the Nawāfil of Taḥajjud,
10. Ishrāq,
11. Chāsht and
12. Awwābīn every day.
13. I shall recite the Holy Quran and
14. Ṣalāt-'Alan-Nabī abundantly.
15. I shall recite or listen to the recitation of Sūrah Mulk every night.
16. I shall perform Ṣalāt-ut-Tasbīh at least in the odd nights.
17. I shall participate in all the Sunnah-Inspiring learning sessions and

18. Speeches from beginning to end.
19. Making individual effort, I will make my relatives and visitors attend the Sunnah-Inspiring learning sessions.
20. I will apply the Madanī guard to my tongue. In other words, I shall refrain from idle speech and, if possible, I shall do even necessary conversations by writing and gestures in order to avoid useless and evil speech and noise.
21. I shall protect the Masjid from bad smells.
22. I shall keep a plastic bag in my pocket so that I would pick up any splinters or hair and put them into it. There is a saying of the Beloved Rasūl ﷺ: Whoever removes a troublesome thing from the Masjid, Allah عزوجل will make a house for him in Paradise. (*Sunan Ibn Mājah*, pp. 419, vol. 1, Ḥadīṣ 757)
23. I shall sleep only on my own shawl or mat so that Masjid floor is not stained from my sweat, saliva etc.
24. I shall be very careful about veil within veil¹ when sleeping. (At the time of sleeping it is appropriate to wrap a shawl around trousers and then cover it with blanket. This should be done in Madanī Qāfilah, at home and everywhere else).
25. I shall apply oil and comb my hair in the Wuḍū area or 'Finā-e-Masjid' and pick up the fallen strands of hair. (If someone else is waiting to do Wuḍū, let him sit; comb your hair or apply oil elsewhere).
26. I shall not use other's things such as sandals etc. for the toilet.
27. I shall not ask others for things such as sandals, a shawl or pillow etc.
28. I shall eat in the Finā-e-Masjid on the eating mat. I will not eat on the mats used for Ṣalāh.
29. If the food is in less quantity, I shall eat slowly with the intention of making sacrifice for others so that other Islamic brothers may eat more. There is a great reward for sacrificing things for others. The Beloved and Blessed Prophet ﷺ has

¹ Veil within veil is a term used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

said, ‘Allah عَزَّوَجَلَّ forgives the person who gives someone else the thing he needs for himself.’ (*Itihāf-us-Sādat-il-Muttaqīn*, pp. 779, vol. 9)

30. I shall apply Madanī guard to my stomach. In other words, I shall eat less than appetite.
31. If someone hurts me I will have patience and
32. Forgive him for the pleasure of Allah عَزَّوَجَلَّ.
33. I shall be polite towards my neighbouring Mu’takifīn.
34. I shall obey my Ḥalqaḥ Nigrān.
35. I shall do Fikr-e-Madīnāḥ and fill in my Madanī In’āmāt booklet every day.
36. I shall earn the reward of Ṣadaqaḥ (charity) by looking at Islamic brothers with a smile.
37. If someone else smiles at me I shall recite أَضْحَكَ اللَّهُ سَيِّدَكَ (May Allah عَزَّوَجَلَّ keep you smiling).
38. I shall make Du’ā for myself, my family, relatives and the entire Ummah.
39. If a Mu’takif falls ill I shall console and serve him.
40. I shall behave extremely politely with old aged Mu’takifīn.
41. During the I’tikāf, I shall distribute as many booklets as possible. (I humbly request all Mu’takif Islamic brothers to distribute twenty five booklets, if possible, and Madanī pamphlets of Sunnah-Inspiring Madanī Pearls published by Maktaba-tul-Madīnāḥ. Distribute audio cassettes of Sunnah-Inspiring speech, booklet or at least a pamphlet of Madanī pearls to visitors. Your reward will multiply in Ramadan. It is important that there should be no disorder when distributing).

Which Masjid should one do I’tikāf in?

The best Masjid for I’tikāf is Masjid-ul-Ḥarām, then Masjid Nabawī ﷺ, then Masjid-ul-Aqṣā (Baīt-ul-Muqaddas) and then any Jāmi’ Masjid where the five daily Ṣalāḥ are offered with Jamā’at. If Ṣalāḥ is not offered with Jamā’at in the Jāmi’ Masjid, it is then better to do I’tikāf in the Masjid of one’s area. (*Fath-ul-Qadīr*, pp. 308, vol. 2)

It is not a condition to do I'tikāf in the Jāmi' Masjid. Instead, I'tikāf can be done in any Masjid-e-Jamā'at. A Masjid-e-Jamā'at is such a Masjid in which there is an officially appointed Imām and a Mūazzin, though the Jamā'at of five daily Ṣalāh is not held over there. It has also been said that I'tikāf is valid in any Masjid, even if it isn't a Masjid-e-Jamā'at. (*Rad-dul-Muhtār*, pp. 429, vol. 3) Nowadays there are many such Masājid in which there is neither Imām nor Mūazzin. (*Bahār-e-Sharī'at*, pp. 151, part 5)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Mu'takifin and Masjid's honour

Dear Mu'takif Islamic brothers! As you are to spend ten complete days in the Masjid, it is appropriate to learn a few etiquettes about Masjid's honour. During I'tikāf, it is permissible to engage in necessary worldly conversation keeping voice down and taking care about the honour of the Masjid. One should not shout while talking. The Masjid shouldn't echo with sounds of 'oi', 'what' and bursts of laughter; this is a sin. Remember, even a Mu'takif is not allowed to speak about worldly matters unnecessarily.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Nothing to do with Allah عَزَّوَجَلَّ

Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

يَأْتِي عَلَى النَّاسِ زَمَانٌ يَكُونُ حَدِيثُهُمْ فِي
مَسَاجِدِهِمْ فِي أَمْرِ دُنْيَاهُمْ فَلَا تُجَالِسُوهُمْ فَلَيْسَ لِلَّهِ فِيهِمْ حَاجَةٌ

Translation: Upon people, a time will come when they will talk about worldly matters in Masājid. Do not sit with them for they have nothing to do with Allah عَزَّوَجَلَّ.

(*Shu'ab-ul-Īmān*, pp. 87, vol. 3, Ḥadīṣ 2962)

May you not find lost thing

Sayyidunā Abū Ḥurairah رضي الله تعالى عنه has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله تعالى عليه وآله وسلم has said:

مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ
فَقُولُوا لَا رَدَّهَا اللَّهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا

Translation: Whoever finds someone searching loudly for his lost thing in the Masjid, should say ‘May Allah عَزَّوَجَلَّ not let you find what you have lost’ because Masājid have not been made for this purpose.

(*Ṣaḥīḥ Muslim*, pp. 284, Ḥadīṣ 568)

Searching for shoes in Masjid

Dear Islamic brothers! The people who look for their lost shoes or other things in Masājid should learn a lesson from the foregoing blessed Ḥadīṣ. We must prevent every such activity that causes a noise and desecrates the Masājid’s honour. Masājid are not made for worldly conversations, joking, laughing and other useless activities. Instead, they are made for divine worship. The blessed companions رضي الله تعالى عنهم would strongly dislike loud conversations in the Masjid, as mentioned in following narration:

Honour of Masjid

Sayyidunā Sāib Bin Yazīd رضي الله تعالى عنه has said, ‘I was standing in the Masjid when someone threw a tiny piece of stone at me. As I turned round I saw that it was Sayyidunā ‘Umar Fārūq A’zam رضي الله تعالى عنه. He asked me (with gestures) to bring those two men to him. I did as he رضي الله تعالى عنه asked. Sayyidunā ‘Umar رضي الله تعالى عنه asked them, ‘Where are you from?’ They replied ‘Ṭāif.’ He رضي الله تعالى عنه said, ‘If you were the residents of Madīna-tul-Munawwarah (who are well aware of Masjid’s honour) I would definitely punish you because you raised your voices in the Masjid of the Beloved and Blessed Rasūl صلى الله تعالى عليه وآله وسلم!’ (*Ṣaḥīḥ Bukhārī*, pp. 178, vol. 1, Ḥadīṣ 470)

Mubāḥ speech ruins good deeds

Sayyidunā Mullā ‘Alī Qārī رَحِمَهُ اللهُ الْبَارِي has narrated with the reference of Muḥaqqiq-‘alal-Itlāq Shaykh Ibn Ḥumām رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ:

الْكَلَامُ الْمُبَاحُ فِي الْمَسْجِدِ مَكْرُوهٌ يَا كُلُّ الْحَسَنَاتِ

Translation: Mubāḥ (permissible) speech in the Masjid is Makrūḥ (Taḥrīmī) and ruins virtuous deeds. (*Mirqāt-ul-Mafātīḥ*, pp. 449, vol. 2)

Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

الضَّحْكُ فِي الْمَسْجِدِ ظُلْمَةٌ فِي الْقَبْرِ

Translation: Laughing in the Masjid causes darkness in the grave.

(*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 322, Ḥadīṣ 5231)

Darkness in grave

Dear Islamic brothers! Read the foregoing narrations repeatedly and tremble with fear of Allah عَزَّوَجَلَّ! A Mu’takif enters the Masjid to get reward, but (Allah عَزَّوَجَلَّ forbids) a lot of sins may be written in his book of deeds due to useless talking and laughing. Even speaking about permissible worldly matters in the Masjid ruins good deeds, so stay calm and quiet in the Masjid. Be serious even when delivering or listening to speech. Do not say any such thing that can make people laugh. Neither laugh yourself nor let others laugh because laughing in the Masjid causes darkness in the grave. However, there is no harm in smiling, if necessary. In order to develop the mindset of honouring the Masjid, please travel with the Madanī Qāfilāhs of Dawat-e-Islami. Here is an encouraging Madanī blessing about I’tikāf:

I’tikāf of Muftī of Dawat-e-Islami

The following is the account given by a 52-year-old Islamic brother of Havelian Cantt (Sarhad, Pakistan): I was engulfed in sins; my children had grown older but I was still

very fond of fashion. In the month of Ramadan, a 30-day Madanī Qāfilāḥ of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnaḥ, came to Havelian from Bāb-ul-Madīnah, Karachi. The particularity of this Madanī Qāfilāḥ was that one of the participants was a member of the Markazī Majlis-e-Shūrā, Muftī of Dawat-e-Islami, late Al-Ḥāj Muhammad Fārūq ‘Aṭṭārī Madanī عَلَيْهِ رَحْمَةُ اللّٰهِ الْغَنِي.

My elder son took me to the Masjid where the participants of the Madanī Qāfilāḥ met me very politely. As a result of the individual effort of Muftī of Dawat-e-Islami قُدَّسَ سِرُّهُ السَّامِي I attended I’tikāf for the last ten days along with the Madanī Qāfilāḥ. The good manners of Muftī of Dawat-e-Islami قُدَّسَ سِرُّهُ السَّامِي won my heart. Other participants also made individual efforts on me and as a result, my hard heart turned soft and a Madanī transformation took place in my life, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. I gave up fashion, got rid of sins, adopted Sunnaḥ and sincerely joined the Madanī environment. I repented, grew a beard and began to wear a blessed turban. Now I try to follow every Sunnaḥ I learn. At present I am serving Dawat-e-Islami as the responsible of a Ḥalqah in our area, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Post-demise invitation of Qāfilāḥ from Muftī of Dawat-e-Islami

What a great man Muftī of Dawat-e-Islami قُدَّسَ سِرُّهُ السَّامِي was! He travelled with many Madanī Qāfilāḥs attaining perpetual reward for himself by rectifying the lives of numerous Islamic brothers.

He passed away after Jumu’ah Ṣalāḥ on 18th Muḥarram 1427 A.H. (17, February, 2006) and even after leaving this world, he persuaded an Islamic brother to travel with a Madanī Qāfilāḥ through the individual effort he made in a dream. He then appeared again in dream during the Madanī Qāfilāḥ and cured an Islamic brother from bladder problem with the power bestowed upon him by Allah عَزَّوَجَلَّ.

Therefore, an Islamic brother made the following statement: I had pain in my bladder for some time. In a dream, I beheld Muftī of Dawat-e-Islami Maulānā Muhammad Fārūq ‘Aṭṭārī Madanī عَلَيْهِ رَحْمَةُ اللّٰهِ الْغَنِي who asked me to travel with a Madanī Qāfilāḥ. I made the intention but couldn’t travel in Jumādil Aūlā (1427 AH.), However, I succeeded in

travelling with a 3 day Madanī Qāfilaḥ with devotees of Rasūl on 24th Jumādil Ākhir (1427 A.H). When we reached the destination of the Qāfilaḥ, I saw Muftī of Dawat-e-Islami قُدِّسَ سِرُّهُ السَّامِي again in a dream. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was in the state of veil within veil. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ gave me some instructions which I couldn't understand. Almost a week has passed since I returned from the Madanī Qāfilaḥ, I no longer feel the pain in my bladder, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Nineteen Madanī pearls regarding Masjid

1. According to a narration, once a Masjid headed towards the court of Allah عَزَّوَجَلَّ to complain about the people engaging in worldly conversations inside it. Some angels met it on the way and said, 'We have been sent to ruin them (i.e. the people who engage in worldly conversations inside the Masjid).' (*Fatāwā Razawiyyah (Jadīd), pp. 312, vol. 16*)
2. It is narrated that the people who backbite and talk in the Masjid, angels complain about them to Allah عَزَّوَجَلَّ due to the foul smell. (Backbiting is strictly Ḥarām and worse than even fornication).

If these are the detrimental consequences of engaging in permissible worldly conversations unnecessarily in the Masjid, then how harmful the impermissible and Ḥarām acts in the Masjid would be! (*ibid*)
3. A tailor is not allowed to sew clothes in the Masjid; however, he can do so if the basic purpose of his stay is to prevent children (from entering the Masjid) and take care of the Masjid. Similarly a scribe (writer) cannot do paid work in the Masjid. (*Fatāwā 'Ālamgīrī, pp. 110, vol. 1*)
4. Do not throw any form of rubbish inside the Masjid. Sayyidunā Shaykh 'Abdul Ḥaq Muḥaddiṣ Dihlvi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has reported in '*Jazb-ul-Qulūb*' that even a very small particle (e.g. splinter etc.) lying in the Masjid causes as much pain to the Masjid as a human feels pain when there is a small particle of something in his eye. (*Jazb-ul-Qulūb, pp. 257*)

5. Spitting, blowing nose, taking out dirt from nose or ear and staining the Masjid wall, floor, mat or carpet and breaking pieces off the Masjid's carpet or mat, are all prohibited.
6. There is no harm in blowing nose with a handkerchief, if necessary.
7. Do not throw the Masjid rubbish at such a place where it may be desecrated.
8. If you want to take your shoes with you in the Masjid, take them off and dust them off outside before you enter. If there is dust on the soles of your feet then wipe them off with something like a handkerchief before entering the Masjid.
9. After doing Wuḍū, dry your feet properly in the Wuḍū area; walking inside the Masjid with wet feet dirties the Masjid floor and mats etc.

Now, some of the Masjid's manners described by A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat Maulānā Shāh Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن in his *Malfūzāt* are being presented.

10. Running or stamping feet in the Masjid is not allowed.
11. After doing Wuḍū, do not let a single drop of water drip from your washed body parts onto the Masjid floor. (Remember! Letting drops of water drip on to the Masjid floor from washed body parts is prohibited).
12. Whenever you go from one part of the Masjid to the other (for instance, from the courtyard of the Masjid to the inner portion or vice versa) place your right foot first. If the prayer-mats are laid on the floor of the Masjid, step on them with your right foot first and also step off them onto the floor of the Masjid with your right foot (i.e. whilst walking, step onto every mat with your right foot first). Likewise, when the Khaṭīb (religious orator) steps onto the Mimbar (the pulpit) he should place his right foot on it first and he should also step off the Mimbar with his right foot first.
13. If you sneeze or cough in the Masjid, try to keep the voice as quiet as possible. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked the loud voice of sneeze in the Masjid. One should also avoid belching. If it is not possible to stop belch, one should keep the voice of belch as quiet as possible whether or not he is in the Masjid. Care should also be taken in this regard whilst one is present in an Ijtimā' or before a

religious personality. A Ḥadīṣ states, 'A man belched in the presence of the Holy Prophet ﷺ. He ﷺ said, 'Keep your belch away from us as those who fill their stomachs in the world will remain hungry for a long time in the Hereafter.' (*Sharḥ-us-Sunnah*, pp. 294, vol. 7, Ḥadīṣ 2944)

One should not make sound while yawning whether he is in the Masjid or anywhere else because yawning is the laughing of the devil. Try your best to keep your mouth closed (because) when a person yawns the devil spits into his mouth. If yawn does not stop, press your lower lip with your upper teeth. If it doesn't stop either, avoid opening your mouth too much and put the back of your left hand on the mouth. As yawning is from the devil and Prophets ﷺ are safe from it, so if you begin to yawn, recall that the Prophets ﷺ never yawned, this thought will instantly stifle the yawn, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. (*Rad-dul-Muḥṭār*, pp. 413, vol. 2)

14. Joking is already forbidden and is strictly impermissible in Masjid.
15. Laughing in Masjid is forbidden because it causes darkness in grave; however, there is no harm in smiling when appropriate.
16. Do not throw anything on the Masjid floor, but place it on the floor gently. In summer, people often use hand-operated fans and then throw them onto the floor of the Masjid, causing sound. (Do not throw cap, shawl etc. and also avoid creating sound whilst dusting the Masjid floor with shawl or handkerchief). Some people place sticks, umbrellas etc. onto the Masjid floor carelessly producing sounds. This is not allowed. Respecting the Masjid is Farḍ for every Muslim.
17. Breaking wind in the Masjid is prohibited. Those who are not in I'tikāf are to go out, if necessary. Therefore, a Mu'takif should eat less food during I'tikāf and keep his stomach rather empty so that he would not have to break wind except at the time of defecation. He will not be allowed to leave the Masjid for this (but he can go to the toilet area within the Masjid precincts).
18. Stretching legs towards Qiblaḥ is prohibited everywhere and one should avoid doing so towards any direction in a Masjid as it is quite inappropriate at such an honourable place.

Once Sayyidunā Ibrāhīm Bin Adḥam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was sitting in the Masjid alone, he stretched his legs out. Suddenly he heard a voice from a corner of the Masjid ‘Ibrāhīm! Should you sit in this manner in the court of kings?’ He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ immediately pulled his legs back and did not stretch them out again till his death. (Take care even when rocking babies/children and putting them to sleep that their legs are not towards Qiblaḥ; it is also important to keep this in mind whilst making them relieve themselves).

19. Entering a Masjid with used shoes on is the desecration of the Masjid. *(Derived from Al-Malfūz, pp. 377, part 2)*

Keep Masājid fragrant

Mother of the believers Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered that Masājid be made at populous places and that they be kept clean and fragrant. *(Sunan Abī Dāwūd, pp. 197, vol. 1, Ḥadīṣ 455)*

Air fresheners could cause cancer

Dear Islamic brothers! We have learnt that building Masājid and keeping them fragrant with pure and pleasant fragrance and incense sticks etc. is an act of reward. Avoid lighting matchsticks in the Masjid because they smell of gunpowder and it is Wājib to refrain from spreading such unpleasant smells in the Masjid. Make it sure that the smell of smoke does not enter the Masjid, therefore, burn the frankincense or incense sticks outside the Masjid and then bring them inside. It is also important that the incense sticks be placed in a large tray or something similar so that its ashes do not fall onto the Masjid’s floor.

If there is an image of a human or animal on the packet of incense sticks, scratch it away. Do not spray Masājid (your homes, cars etc.) with air fresheners as their chemical substances spread into the air and reach lungs by inhalation and can cause harm. According to a medical research, the use of air fresheners could cause skin cancer.

Entering Masjid with bad breath is Ḥarām

Dear Islamic brothers! One should make it a habit to eat less than one’s appetite, i.e. stop eating while still hungry. If a person eats in excess and gobbles down different things

such as burgers, pizzas, ice cream, cold drinks every now and then, damaging his stomach and consequently suffering from the disease of bad breath¹, he will get into an extremely difficult situation as entering the Masjid with bad breath is Ḥarām. Entering the Masjid even for offering Ṣalāh with Jamā'at is also a sin in this state. As most people are not so much concerned about their afterlife nowadays, they seem to have become greedy for food. Further, the 'food culture' has become popular everywhere and resulted in a number of people having bad breath.

Many times, I (i.e. the author) have personally experienced that when someone talks to me with his mouth closer to mine, I have to hold my breath due to his bad breath. Sometimes, even Imams and Mūazzins have the problem of bad breath. If it happens, they should instantly take leaves and have treatment for it as entering the Masjid with bad breath is Ḥarām.

Unfortunately, Allah عزوجل forbid, many people suffering from bad breath also do I'tikāf in the Masjid. In Ramadan, the number of people with bad breath increases due to stuffing themselves with fried and oily foods. The best cure for this problem is to eat simple foods less than appetite so that one does not have any digestive problem. It is Wājib to protect the Masjid from all foul odours including bad breath.

Having bad breath makes Ṣalāh Makrūh

It is stated in *Fatāwā Razawiyyah* (vol. 7, pp. 384), '(For a person to offer Ṣalāh at home whilst) having bad breath makes the Ṣalāh Makrūh and to go to the Masjid in such a condition is Ḥarām. To cause distress to the people offering Ṣalāh is Ḥarām and even if there is no one in the Masjid, it distresses the angels. It is stated in a Ḥadīth, 'Things that cause discomfort to humans also cause discomfort to the angels.' (*Ṣaḥīḥ Muslim*, pp. 282, *Ḥadīth* 564)

Prohibition of entering Masjid after applying smelly ointment

A'lā Ḥaḍrat رحمته اللہ تعالیٰ علیہ has stated, 'The one from whose body such bad smell emanates that troubles others, for instance, bad breath, bad smell from the armpits or one who has applied sulphur to his body because of itching or has applied any other bad smelling ointment or lotion should not be allowed to enter the Masjid.' (*Fatāwā Razawiyyah (Jadīd)*, pp. 72, vol. 8)

¹ Bad breath or halitosis is a disease in which offensive smell emanates from mouth with breath.

Eating raw onions also causes bad breath

Radish, onion, garlic and every bad smelling thing should not be eaten before going to the Masjid as it is impermissible to enter the Masjid whilst having a bad smell from the hands and the mouth etc. because it troubles the angels. It is stated in a Ḥadīṣ that the Beloved and Blessed Rasūl ﷺ has said, ‘Whoever has eaten onion, garlic or leek should not come near our Masjid.’ He ﷺ has further said, ‘If he wants to eat it, he should remove the smell by cooking it.’ (*Ṣaḥīḥ Muslim*, pp. 282, Ḥadīṣ 564)

‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī رحمه الله تعالى عليه has stated, ‘It is not permissible to eat uncooked garlic and onion in the Masjid or before going to the Masjid if the smell exists. This ruling applies to everything which has a bad smell e.g. leek, radish, uncooked meat, kerosene oil, the matchstick which produces a bad smell when struck, breaking wind etc. The one suffering from bad breath, bad smelling wound or uses medicine which has a bad smell is not permitted to enter the Masjid until the smell is removed.’ (*Baḥār-e-Sharī’at*, pp. 154, part 3)

Avoid sliced onion & its paste

During the timing of Ṣalāḥ, avoid eating chickpeas with unripe onion-paste, sliced onion, pickle and sauce of unripe garlic. Sometimes, fried items also emit a smell of uncooked onion and garlic. These should also be avoided before Ṣalāḥ. It is not permissible to bring such bad smelling things into the Masjid.

Prohibition on attending Muslim gatherings with bad smell

Muftī Aḥmad Yār Khān عليه رحمته المآنان has said, ‘Do not join the gathering of the Muslims and Dars of the Quran in the state of bad breath. Further, do not go in front of Islamic scholars and saints (in this state).’ (*Mirāḥ*, pp. 25, vol. 6) He رحمه الله تعالى عليه has further stated, ‘As long as the bad smell remains, stay at home. Do not go in the procession or gathering of the Muslims. Those who smoke and eat ‘Pān’ (betel leaf) with tobacco and do not gargle afterwards should also learn a lesson. Respectable Jurists رحمه الله تعالى have said that the one who suffers from bad breath is exempted from attending the Masjid.’ (*Mirāḥ*, pp. 26, vol. 6)

How is it to eat onion during Ṣalāh time?

Question: The one suffering from bad breath is exempted from attending the Masjid, so can a person eat uncooked onion with fried items or the foods that contain raw onion and garlic which emit a bad smell just before the Jamā'at with the intention of having bad breath so that the Jamā'at will no longer remain Wājib for him?

Answer: It is not allowed to do so. One should not eat such salad or food which contains uncooked radish, onion or garlic after Ṣalāt-ul-Maghrib because the time of Ṣalāt-ul-'Ishā is close and cleaning the mouth before 'Ishā would be difficult. However, if cleaning the mouth before 'Ishā is possible or someone is exempted from attending the Masjid for any other reason, for example, women do not have to attend Masjid, or there is enough time in Ṣalāh and there will be no bad smell by that time, so eating such food is permissible in the aforementioned cases.

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, 'No doubt, eating uncooked garlic and onion is Ḥalāl, but going to the Masjid after eating it is prohibited unless the smell is removed. Similarly, near the time of Jamā'at, smoking the Ḥuqqah (i.e. water pipe) that causes bad smell which cannot be removed even by gargling is also not allowed as it will lead to either missing the Jamā'at or entering the Masjid with bad breath, which is prohibited and impermissible. By Sharī'aḥ, every such permissible act that leads to unlawful act is prohibited and impermissible.' (*Fatāwā Razawīyyah (Jadīd)*, pp. 94, vol. 25)

Method of discovering bad breath

If there is a bad smell in the mouth, using a Miswāk and rinsing the mouth is necessary unless the smell is removed completely. There is no limit in doing this. It is necessary for cigarette and pipe smokers to be cautious about bad breath as they are prone to suffering from it.

Likewise, extreme care is to be taken by those who eat tobacco as it forms a layer in the mouth. All of them must use a Miswāk and rinse the mouth until the smell is removed completely. The smell of mouth can be tested by taking the palm closer to the mouth, breathing out three times onto the palm through mouth, and then smelling it immediately. The smell of the mouth is hardly felt. The person suffering from bad breath rarely feels

his smell himself without this method. If there is bad breath, entering the Masjid is Ḥarām and joining Ṣalāh is not permissible either. (*Fatāwā Razawiyyah (Jadīd)*, pp. 623, vol. 1) وَاللَّهُ الْهَادِي

Cure for bad breath

If eating anything causes bad breath, eat coriander leaves by chewing them and clean the teeth using dry or fresh rose petals. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* it will be beneficial. If the bad breath is due to any stomach problem, one should make a habit of having a light diet which will cure many diseases including bad breath, pain in different parts of the body, constipation, acidity, warts in the mouth, frequent cough and cold, pain in the throat, gums bleeding etc, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. To eat less than hunger prevents 80% of diseases. (For detailed information, study the chapter ‘Excellence of Hunger’ from *Faizān-e-Sunnat*). If the greed of bodily desires is cured, lots of spiritual and bodily diseases will automatically be cured.

Madanī cure for bad breath

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى النَّبِيِّ الطَّاهِرِ

If this Ṣalāt-‘Alan-Nabī is recited 11 times in a single breath from time to time, bad breath will be removed *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. A better method of reciting it in a single breath is to first inhale breath from the nostrils slowly and store as much air in the lungs as possible. Now start reciting Ṣalāt-‘Alan-Nabī. By practicing it for a few times, you will succeed in reciting it 11 times in one breath *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Inhaling air through the nose in the same method and holding a deep breath for as long as possible and exhaling it from the mouth is extremely beneficial to health.

It should be done whenever one gets the chance preferably in open air. To do this a few times daily is more beneficial. Once an old doctor told me (i.e. the author) that he can hold his breath for half an hour, or rather, for two hours and he can perform his religious invocations and Du’ās in this duration. According to that doctor, there are even such experts in the world that inhale breath in the morning and exhale in the evening!

How far should toilets be made from Masjid?

Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ was asked, ‘How far should the toilets be from the Masjid?’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘Protecting Masājid from bad smells is Wājib. Therefore, burning kerosene oil and lighting a matchstick in the Masjid is Ḥarām (as it causes bad smell). According to a Ḥadīṣ, it is not permissible to bring uncooked meat into the Masjid despite the fact that the smell of uncooked meat is very slight. (*Sunan Ibn Mājah*, pp. 413, vol. 1, *Ḥadīṣ 748*) Therefore, making toilets at such a place from where smell could reach the Masjid will be prohibited. (*Fatāwā Razawīyyah (Jadīd)*, pp. 232, vol. 16)

When uncooked meat with slight bad smell is not permissible then uncooked fish will definitely be prohibited because of its strong smell. Occasionally, the hand and the mouth become smelly while eating it because of the carelessness of the cooks. In such a condition, do not go to the Masjid unless the smell is removed. When toilets are being cleaned, bad smells spread a lot. Therefore, it is necessary to keep an appropriate distance (between the Masjid and washrooms) to prevent bad smells from entering the Masjid. If the door of the washroom opens into the precincts of the Masjid, a wall may be made in the place of the door and another door may be made that opens outside the Masjid to protect it from bad smells.’

Develop habit of checking your clothing and so on

Bringing bad smells into the Masjid is Ḥarām. Furthermore, entrance of the person having a bad smell is also Ḥarām. Do not use a toothpick inside the Masjid as those who are not in the habit of picking their teeth after every meal have a bad smell in the mouth. A Mu'takif should pick his teeth at such a distance even in Finā-e-Masjid that the smell does not enter the Masjid. People who have smelly wounds or the patients with a stool-bag or a urine-bag should not enter the Masjid.

Similarly, the bottle of blood or urine taken for a laboratory test and clothes covered in blood gushing at the time of the slaughter of the animal cannot be brought in the Masjid even if they are wrapped. Jurists رَحْمَةُ اللهِ تَعَالَى لَهُمْ have said that bringing impurity in the Masjid is not allowed even if it does not make the Masjid's floor etc. dirty. Likewise, if there's impurity on a person's body, he is not allowed to enter the Masjid. (*Rad-dul-Muhtār*, pp. 614, vol. 1) It is also not permissible to take urine or blood inside the Masjid. (*Durr-e-Mukhtār*, pp. 614, vol. 1)

If a person has pure unpleasant smell that does not spread (for example sweat) he is allowed to enter the Masjid because it is hidden underneath the clothing. Similarly, if a handkerchief smells bad, do not take it out from the pocket. If a bad smell spreads due to removing the turban or cap, do not remove them inside the Masjid. Similarly, if uncooked meat or fish is packed in such a manner that no bad smell spreads then it is permissible to bring it inside the Masjid. Giving an example of this, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated, ‘However, if the bad smell of kerosene oil is removed in any way, or the oil is filled in the lamp in such a manner that bad smell does not spread, then it is permissible to bring it inside the Masjid.’ (*Fatāwā Na’īmiyyah*, pp. 65)

Every Muslim should take care that his face, body, handkerchief, dress and footwear etc. are not smelly. Do not come to the Masjid in such a dirty dress that causes disgust to others. Regretfully, fine and expensive dresses are worn on the occasion of meetings with worldly officers but no care is taken about cleanliness while going to the court of our beloved Allah عَزَّوَجَلَّ. Before coming to the Masjid one should wear at least such decent dress which he wears on the occasion of ceremonies; but the dress should be according to Sharī’ah and Sunnah.

Prohibition on bringing children into Masjid

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Save Masājid from children, the insane, sale and purchase, quarrels, raising voices, enforcing penalties and drawing swords.’ (*Sunan Ibn Mājah*, pp. 415, vol. 1, Ḥadīṣ 750)

It is Ḥarām to bring such a child into the Masjid (that may make the Masjid’s floor impure by urinating etc.). Bringing an insane person into the Masjid is also Ḥarām. If there is no fear of impurity then it is Makrūh. People who take their slippers into the Masjid should clean off any impurity beforehand. Walking into the Masjid wearing shoes is the disrespect of the Masjid. (*Rad-dul-Muhtār*, pp. 518, vol. 2)

By Sharī’ah, it not allowed to bring small children, the insane (an unconscious person or the one captured by a jinn) into the Masjid even for spiritual remedies. A baby cannot be brought into the Masjid even if wrapped properly into a piece of clothing etc. If you have ever made the mistake of bringing such children into the Masjid, repent instantly and make a firm intention of not doing it again. However, it is permissible to bring children

into Finā-e-Masjid (for example, the Imām's room) provided one does not have to pass through the actual part of the Masjid.

Butchers and fish mongers

As the clothes of butchers and fish mongers smell extremely bad, they should have a proper bath, put on a clean dress and apply fragrance before coming to the Masjid. Bathing and applying fragrance is not a condition, rather it's just a suggestion. The thing is, one has to remove the bad smell completely.

Bad smelling sweat due to some foods

Some foods cause bad smelling sweat. Those who have bad smelling sweat should avoid such food.

Method of cleaning mouth

Most of those who do not act upon the Sunnah of using Miswāk and picking their teeth and do not clean their teeth properly due to laziness have the problem of bad breath. Just using a Miswāk or a toothpick carelessly as a formality is not enough, instead, each and every tiny bit of food is to be removed from teeth taking care not to hurt the gums. Otherwise, these food crumbs will rot causing bad smell.

There is another way of cleaning the teeth. After having any food and tea or when you are working while sitting, take a mouthful of water and keep moving it inside the mouth. This will clean the teeth. Normal water can also be used, but tepid and rather salty water will serve as an excellent mouthwash إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Save beard from bad smell

Tiny food crumbs often get stuck in the beard, and sometimes, bad smelling saliva also goes into the beard, causing smell in it. It's a Madanī suggestion that the beard be washed with soap on a daily basis.

An easy way to make fragrant oil

Sometimes, bad smell spreads in the air when someone using mustard oil in hair removes his cap or turban. Therefore, if possible, try to use good quality fragrant oil. An easy way of making fragrant oil is to put a few drops of your favourite fragrance in the coconut oil bottle, and shake it properly (particular essence for making the fragrant oil can also be bought from perfume shops). Wash your hair with soap on a regular basis.

Bath daily, if possible

If possible, take a bath on a daily basis because it will remove bad smell a great deal and this is also beneficial to health (but Mu'takifin should avoid using the bathrooms of the Masjid unless it is necessary because there might be a water shortage for Wuḍū and the water motor may also run down, if used repeatedly).

Method of protecting turban from bad smell

Some Islamic brothers are very keen to wear a large sized turban but they do not keep it clean and, sometimes, unintentionally become a cause of spreading bad smell in the Masjid. Therefore, it's a Madanī request that the Islamic brothers using a turban, a head cloth (used underneath a turban) or a shawl should wash them once a week or more frequently depending upon the weather, otherwise these things smell bad due to dirt, sweat and oil. Although one does not notice the smell himself, others may feel disgusted. The reason why one does not himself notices the smell is that he has become used to it.

Which type of turban should be worn?

To use the turban which is already tied on a hard cap can also cause bad smell. If possible, use a thin, soft and light-fabric turban and wear the cap which adheres to the head, as wearing this type of cap is also Sunnah. Instead of wearing and taking off the already tied turban, tie one fold after another according to Sunnah and unfold it in the same manner.

By doing so, according to a Ḥadīṣ, one will be given the reward of one good deed and one Nūr for each fold and when unfolding (when there is an intention of tying it again)

one sin will be forgiven. (*Kanz-ul-'Ummāl*, pp. 132-133, vol. 15, Ḥadīṣ 41126, 41138) **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, The turban will have no bad smell in it because of being repeatedly tied and untied as the air will remove smell. Bad smell of sweat can also be removed by putting the turban, head cloth, shawl, dress etc. under sunlight. Using fragrance with good intentions can also remove bad smells.

Forty seven intentions of using fragrance

The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: 'The intention of a Muslim is better than his deeds.' (*Mu'jam Kabīr*, pp. 185, vol. 6, Ḥadīṣ 5942) Some intentions of applying fragrance are being presented:

1. I will apply fragrance because it is a Sunnah of the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.
2. I will recite **بِسْمِ اللَّهِ** before applying fragrance.
3. I will recite Ṣalāt-ʿAlan-Nabī while applying fragrance
4. and **أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** as a gratitude after applying fragrance.
5. I will please the angels and
6. Muslims (by fragrance)
7. If my intellect increases by using fragrance I will gain power to learn Islamic rulings and various Sunan (Imām Shāfiʿī **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** has stated: Intellect increases by using fine fragrance).
8. I will save the Muslims from the sin of backbiting by removing bad smell from my clothes etc. (without the permission of Sharīʿah, saying such a sentence as 'so and so person's clothes or hands or mouth smelt bad' in his absence is backbiting).
9. The following intentions can also be made in certain conditions.
10. I will gain elegance for Ṣalāḥ

Fragrance can also be used with the intention of honouring the following places/ worships/occasions etc.

11. Masjid,

12. Taḥajjud,
13. Friday,
14. Monday,
15. Ramadan,
16. Eid-ul-Fiṭr,
17. Eid-ul-Aḍḥā,
18. The night of Milād,
19. Eid-e-Milād-un-Nabī ﷺ,
20. Milād procession,
21. Night of Mi'rāj,
22. Shab-e-Barā-at,
23. Giyārḥwīn,
24. Razā day,
25. Dars from the Quran,
26. Dars from Ḥadīṣ,
27. Recitation of the Quran.
28. Awrād and Wazāif (invocations)
29. Ṣalāt-'Alan-Nabī
30. Study of an Islamic book,
31. Teaching of Islamic education,
32. Learning of Islamic education,
33. Writing of an Islamic ruling,
34. Writing and editing Islamic books,

35. Sunnah-Inspiring Ijtimā',
36. Ijtimā' of Zikr and Na'at,
37. Recitation of Quran in congregation
38. Dars from *Faizān-e-Sunnat*,
39. Call to righteousness,
40. At the time of delivering a Sunnah-Inspiring speech,
41. When visiting a scholar,
42. Mother,
43. Father,
44. Pious Muslim,
45. Murshid
46. When looking at the blessed hair of the Beloved and Blessed Prophet ﷺ and
47. When visiting a shrine.

The more good intentions one makes, the more reward he will attain provided that the intention is permissible by Sharī'ah, and there is an appropriate occasion as well. If all the intentions cannot be made one should make at least two or three of them.

O Allah عَزَّوَجَلَّ! If we have ever brought odour into the Masjid, we repent of this sin and make a firm intention not to cause any type of odour in the Masjid in the future.

O Allah عَزَّوَجَلَّ! Give us the ability to keep the Masājid fragrant. O Allah عَزَّوَجَلَّ enable us to purify ourselves from every type of unpleasant smell before entering the Masjid.

O Allah عَزَّوَجَلَّ! For the sake of the fragrance of the Holy Prophet ﷺ, save us from sins and grant us a place in the fragrant neighbourhood of Your Beloved and Blessed Prophet ﷺ in Jannat-ul-Firdaus!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mu'takifin and Finā-e-Masjid

Dear Islamic brothers! If a Mu'takif enters Finā-e-Masjid, his I'tikāf will not become invalid. A Mu'takif can enter Finā-e-Masjid even unnecessarily. The Finā-e-Masjid includes the areas within the boundary¹ of the Masjid that are used for the needs of Masjid such as the minaret, Wuḍū area, toilets, bathrooms, any Madrasaḥ that is adjacent to the Masjid, rooms for the Imām and Mūazzin, place for shoes etc.

In some cases, rulings of the Masjid are applied in these areas, whereas they are regarded out of Masjid in some other cases. For example, a Junubī (the one who must take a ritual bath) can enter these areas. Similarly, a Mu'takif can also enter these areas even unnecessarily, it will be as if he has stepped into another part of the (actual) Masjid.

Mu'takif can enter Finā-e-Masjid

Ṣadr-ush-Sharī'ah Shaykh Maulānā Amjad 'Alī A'zamī رَحْمَةُ اللهِ الْقَوِي, the author of *Bahār-e-Sharī'at*, has stated: "To go to Finā-e-Masjid (which is) the area outside the Masjid but is adjacent to it and is used for the need of the Masjid, such as the place where shoes are taken off, bathrooms etc., will not invalidate the I'tikāf." He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated: "In this case, Finā-e-Masjid is considered a part of the Masjid." (*Fatāwā Amjadiyyah*, pp. 399, vol. 1)

The minaret is also included in Finā-e-Masjid. If the path leading to the minaret is within the Masjid, a Mu'takif can enter it whenever he wishes, but if the path is outside the Masjid, then he can only use it for the Azān because calling the Azān is a Shar'ī necessity.

Fatwā of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ

A'la Ḥadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'If the Madāris are within the Masjid boundaries and there isn't any path separating them from the Masjid, there is only a wall marking the division between them, walking into them will not amount to walking outside the Masjid in this case. A Mu'takif can enter these places; it is like any other part of the Masjid.'

¹ Nowadays Finā-e-Masjid is also referred to as the Masjid.

It is stated in *Rad-dul-Muhtār* (vol. 3, pp. 436) with reference to ‘*Badā’i-us-Ṣana’i*’ ‘If a Mu’takif climbs the minaret (of the Masjid) his I’tikāf will not become invalid. There is no difference of opinion in this matter because the minaret is (considered) inside the Masjid (for a Mu’takif).’ (*Fatāwā Razawiyyah (Jadīd)*, pp. 453, vol. 7)

Did you see! A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat, reviver of Sunnah, eradicator of Bid’ah, scholar of Shari’ah, guide of Ṭarīqah, ‘Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shah Imām Aḥmad Razā Khān عليه رحمة الرحمن has declared that it is permissible for a Mu’takif to enter the Madāris next to the Masjid (even without necessity) and he has declared these Madāris as a part of the Masjid in this respect.

Walking on roof of Masjid

As the yard is a part of the Masjid and a Mu’takif is allowed to walk and sit around the yard, he can also walk on the roof of the Masjid provided that the way to the roof is inside the Masjid. However, if the steps to the roof are outside the Masjid then the Mu’takif isn’t allowed to go to the roof. If he does, his I’tikāf will become invalid. It should also be remembered that it is Makrūḥ for everyone (whether Mu’takif or not) to go to the roof of the Masjid needlessly as this is a sign of desecration.

When can Mu’takif exit Masjid?

A Mu’takif can exit the Masjid (boundaries) during I’tikāf due to the following two reasons:

1. Shar’i Needs
2. Physical Needs

1. Shar’i needs

A Shar’i need refers to the need of exiting the Masjid in order to fulfil such a commandment or act, declared obligatory by Shari’ah, which cannot be fulfilled by the Mu’takif staying in the I’tikāf area. These include the Ṣalāt-ul-Jumu’ah and the Azān etc.

Three points regarding Shar'i needs

1. Even if the path leading to the minaret is outside the Masjid precincts, the Mu'takif can walk to the minaret in order to call the Azān as this is a Shar'i need. (*Rad-dul-Muhtār*, pp. 436, vol. 3)
2. If the Ṣalāt-ul-Jumu'aḥ is not offered in the Masjid where one is performing I'tikāf, it is permissible for him to leave the Masjid to offer the Ṣalāt-ul-Jumu'aḥ in such a Masjid where Ṣalāt-ul-Jumu'aḥ is offered. The Mu'takif should leave his I'tikāf area at such an appropriate time that he could get to the Jāmi' Masjid and offer four Rak'āt Sunnaḥ before the sermon (Khuṭbah) starts. He can stay after Ṣalāt-ul-Jumu'aḥ for as long as four or six Rak'āt are offered. If he stays later than this or completes the rest of the I'tikāf in that Masjid though his I'tikāf will not become invalid, remaining in that Masjid after the Ṣalāt-ul-Jumu'aḥ longer than the amount of time in which six Rak'āt are offered is Makrūh. (*Durr-e-Mukhtār*, *Rad-dul-Muhtār*, pp. 437, vol. 3)
3. If one performs I'tikāf in such a local Masjid where the Jamā'at isn't held he cannot leave the Masjid for Jamā'at because it is better for him to offer Ṣalāḥ without Jamā'at in that Masjid. (*Jad-dul-Mumtār*, pp. 222, vol. 2)

2. Physical needs

Physical needs include the necessities which are unavoidable such as defecation, urination etc.

Six points about physical needs

1. If there is no particular place to relieve oneself within the Masjid precincts, the Mu'takif can exit the Masjid for this purpose. (*Durr-e-Mukhtār* ma' *Rad-dul-Muhtār*, pp. 435, vol. 3)
2. If there is no Wuḍū area or pond inside the Masjid and it is also impossible to do Wuḍū using a tub etc. inside the Masjid without letting drops of water fall onto the (actual) Masjid floor, one can go outside to do Wuḍū. (*Rad-dul-Muhtār*, pp. 435, vol. 3)
3. In case of nocturnal emission, if there is neither a bathroom in the Masjid precincts nor doing Ghusl is possible in Masjid in any other way, the Mu'takif can go out of the Masjid to do ritual Ghusl. (*Rad-dul-Muhtār*, pp. 435, vol. 3)

4. If the Mu'takif goes home to relieve himself, he has to return immediately after defecation. He is not allowed to stay there. If his house is far from the Masjid and his friend's house is near, it is not necessary for him to go to his friend's house to relieve himself, he can go to his own house. If he has two houses one of which is near, he has to go to the near one. Some of the respected scholars رَحِمَهُمُ اللَّهُ تَعَالَى have said that going to the home that is further away will invalidate the I'tikāf. (*Fatāwā 'Ālamgīrī*, pp. 212, vol. 1)
5. There are usually toilets, bathrooms and Wuḍū areas within the Masjid precincts to facilitate the people who come to offer Ṣalāh, therefore the Mu'takif should use them.
6. In some Masājid the path leading to the toilet, bathroom etc. is outside the Masjid boundaries, so the Mu'takif cannot go to these toilets, bathrooms etc. without a physical need.

Acts that invalidate I'tikāf

Now, the acts which invalidate I'tikāf are being described. In the following account, the invalidation of I'tikāf as a result of going out of the Masjid refers to going out of the Masjid boundaries completely.

The mother of the believers Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated: 'A Mu'takif should neither visit a sick person, nor attend a funeral, nor touch a woman, nor have intercourse with her nor exit the Masjid for any need except for the ones that are unavoidable.' (*Sunan Abī Dāwūd*, pp. 492, vol. 2, Ḥadīṣ 2473)

Sixteen points about acts that invalidate I'tikāf

1. To go out of the Masjid precincts even for a single moment for any reason other than the foregoing necessities will invalidate I'tikāf. (*Marāqil Falāh*, pp. 179)
2. Remember! 'To go out of the Masjid' means stepping out in such a manner that is usually considered stepping out of the Masjid. Sticking only head out of the Masjid will not invalidate I'tikāf. (*Al-Baḥr-ur-Rāiq*, pp. 530, vol. 2)
3. To go out of the Masjid without a Shar'ī need will invalidate I'tikāf regardless of whether it was deliberate, unintentional or by mistake. However, if it was unintentional or by mistake it will not be a sin. (*Rad-dul-Muḥtār*, pp. 438, vol. 3)

4. If a Mu'takif goes out of the Masjid precincts for a Shar'ī need and stays out for even a single moment after the fulfilment of his need, I'tikāf will become invalid. (*Hāshiya-tuṭ-Ṭaḥṭawī 'Alal Marāqī, pp. 703*)
5. As fasting is a condition for I'tikāf, breaking of fast will automatically invalidate the I'tikāf regardless of whether or not there was a valid exemption for invalidating the fast and whether it was broken deliberately or mistakenly. In all these cases the I'tikāf will become invalid. Breaking the fast by mistake implies though one was aware that he was fasting, he happened to do such an unintentional act that negates the fast. For example, eating after dawn (Ṣubḥ-e-Ṣādiq) or breaking the fast before sunset due to the premature uttering of Azān or wailing of siren, the fast will become invalid in both these cases. Similarly, if water goes down the throat unintentionally while rinsing the mouth despite being aware that one was fasting, both the fast and the I'tikāf will become invalid.
6. If the Mu'takif ate or drank something whilst he had forgotten the fast, neither his fast nor his I'tikāf will become invalid in this case.
7. Mu'takif Islamic brothers and sisters should remember the basic principle that all such acts that invalidate the fast invalidate the I'tikāf as well.
8. Copulation (intercourse) will also invalidate the I'tikāf, regardless of whether it was deliberate or in a state of forgetfulness, during the day or at night, in the Masjid or out of the Masjid, and whether or not ejaculation takes place. I'tikāf will become invalid in all these cases. (*Durr-e-Mukhtār ma' Rad-dul-Muḥtār, pp. 442, vol. 3*)
9. Kissing and caressing during I'tikāf is impermissible and if it leads to ejaculation the I'tikāf will become invalid. If ejaculation doesn't take place though the I'tikāf will not become invalid, it is still impermissible. (*Rad-dul-Muḥtār, pp. 442, vol. 3*)
10. If the Mu'takif exits (the Masjid boundaries) to relieve himself and his creditor stops him, his I'tikāf will become invalid. (*Fatāwā 'Ālamgīrī, pp. 212, vol. 1*)
11. If a Mu'takif becomes unconscious or insane and his unconsciousness or insanity prolongs to the extent that he is unable to carry out his fast, his I'tikāf will become invalid and it will be Wājib for him to make up for it, even if he regains his health several years later. (*Fatāwā 'Ālamgīrī, pp. 213, vol. 1*)

12. A Mu'takif can eat and drink inside the Masjid only. If he goes out of the Masjid for this purpose, his I'tikāf will become invalid. (*Tibyān-ul-Haqāiq*, pp. 229, vol. 2) While eating inside the Masjid, a Mu'takif should take care not to dirty the Masjid floor etc.
13. If there is no one to bring the Mu'takif food, he can exit the Masjid to bring food, but he still has to eat the food in the Masjid. (*Al-Baḥr-ur-Rāiq*, pp. 530, vol. 2)
14. To go out of the Masjid for the treatment of an illness will invalidate I'tikāf. (*Rad-dul-Muḥtār*, pp. 438, vol. 3)
15. If the Mu'takif suffering the disease of sleepwalking, sleepwalks outside the Masjid, his I'tikāf will become invalid.
16. (Allah ﷻ forbid) If an unfortunate person becomes a Murtad (apostate) during I'tikāf his I'tikāf will become invalid and then if Allah ﷻ blesses him with faith again, he does not have to make up for that invalid I'tikāf, because religious apostasy ruins all the good deeds performed in the state of Islam. (*Durr-e-Mukhtār ma' Rad-dul-Muḥtār*, pp. 437, vol. 3)

Relief from back pain

Dear Islamic brothers! Words cannot express the greatness of I'tikāf; and if one is blessed with the company of devotees of Rasūl during I'tikāf, the blessings and benefits multiply. An Islamic brother of 'Aṭṭārābād (Bāb-ul-Islam, Sindh) gave the following account: I was a loafer and had got a dirty mind. Talking about filthy things with my friends and then laughing was my favourite pastime. The nuisance of an indecent sin had caused constant back pain that was not cured despite different medical treatments.

Fortunately, some Islamic brothers, who were acquainted with me, insisted me that I join them in the collective I'tikāf in the Ramadan of 1426 A.H. (2005). At first, I refused but they insisted and so I had to agree. I became a Mu'takif for the last ten days of Ramadan (1426) with devotees of Rasūl in Memon Masjid ('Aṭṭārābād). It seemed to me as if I had entered a new world. The blessings of all five Ṣalāḥ, Sunnah-Inspiring speeches, supplications, learning sessions, the compassion and politeness of Islamic brothers, all had impressed me beyond measure.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! During the I'tikāf my back pain vanished without any medicines and a Madanī transformation took place in my heart. I repented of sins, adorned my face with the sign of the love of our Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the beard, and began to wear a green turban as well. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I had the privilege of participating in a 41 day Madanī Qāfilāh course and now I am trying to promote the Madanī working of Dawat-e-Islami in my area.

اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, *Ho thik dard-e-kamar, Madanī Māḥaul mayn kar lo tum I'tikāf*
Marz-e- 'iṣyān say chuṭhkarā chāho agar, Madanī Māḥaul mayn kar lo tum I'tikāf

Backache will get cured, Allah willing, do I'tikāf in the Madanī environment
Here is cure for disease of sins, do I'tikāf in the Madanī environment

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Fast of silence

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم prohibited 'Ṣaum-ul-Wiṣāl' and 'Ṣaum-us-Sukūt', which imply fasting constantly without doing Ṣaḥarī and Ifṭār and constant silence during fast respectively.

(Musnad Imām A'zam, pp. 110)

There is a general misconception amongst people that a Mu'takif should seclude himself inside a curtain in the Masjid and remain completely silent. In fact, this isn't correct. One should use curtains as it is a Sunnah to perform I'tikāf in a tent, it increases concentration as well but there is no harm in doing I'tikāf without a curtain.

The respected scholars رَحْمَةُ اللّٰهِ تَعَالٰی have said: Remaining silent during I'tikāf and believing that it is a form of worship is Makrūh Taḥrīmī but if somebody stays silent not considering it as a good deed, it does no harm. Remaining silent to avoid indecent speech is excellent, because avoiding such speech is Wājib and indulging in it is a sin. Any speech that is Mubāḥ (i.e. neither good nor bad) is also Makrūh for a Mu'takif. However, if necessary, it is permissible. Unnecessary Mubāḥ speech inside a Masjid ruins good deeds as fire ruins wood. *(Durr-e-Mukhtār, pp. 441, vol. 3)*

Committing sins in I'tikāf

Misusing eyes, suspicion, insulting someone without a valid reason, lying, backbiting, telling-tale, jealousy, laying a false blame, mocking or hurting someone, impolite speech, listening to music, abusing, unfair quarrelling, shaving beard or trimming it less than a fist-length are all already sins, they will become even more severe sins in a Masjid in the state of I'tikāf. Repent of these sins sincerely and give up them for good. (Allah عَزَّوَجَلَّ forbid) Though taking an intoxicant at night during I'tikāf will not invalidate the I'tikāf, intoxication is Ḥarām and is a major sin in I'tikāf; repentance is Wājib.

Seven permissible cases for invalidating I'tikāf

In all the following cases, I'tikāf will become invalid and one will have to make up for it later, but invalidation will not be a sin.

1. During I'tikāf, if a Mu'takif suffers from such an illness that cannot be treated within the Masjid, he is allowed to break the I'tikāf. (*Rad-dul-Muhtār*, pp. 438, vol. 3)
2. If a person is drowning or burning in the fire, the Mu'takif should go out of the Masjid invalidating I'tikāf to rescue him. (*Rad-dul-Muhtār*, pp. 438, vol. 3)
3. If a general proclamation is made for Jihad (i.e. when it is Farḍ-e-ʿAyn) break I'tikāf and take part in Jihad. (*Rad-dul-Muhtār*, pp. 438, vol. 3)
4. If a funeral (a dead body) arrives and there is no one to offer the funeral Ṣalāh, the Mu'takif can break I'tikāf in this case in order to offer it (exiting the Masjid boundaries). (*Rad-dul-Muhtār*, pp. 438, vol. 3)
5. If the Mu'takif is turned out of the Masjid under coercion, for example, there is an arrest warrant against him from the government, it is permissible to break the I'tikāf in this case provided it isn't possible to enter another Masjid instantly. (*Rad-dul-Muhtār*, pp. 438, vol. 3)
6. The Mu'takif can break the I'tikāf to offer the funeral Ṣalāh of a Maḥram or his wife (but it will be Wājib for him to make up for it). (*Hāshiya-tuṭ-Taḥṭawī 'Alal Marāqī*, pp. 703)

7. If the Mu'takif is a witness in a judicial case and the decision depends on his evidence, it is permissible for him to break I'tikāf in order to give evidence and prevent the rights of an individual from being violated. (*Rad-dul-Muhtār*, pp. 438, vol. 3)

Helping needy person and a day's I'tikāf

The respected Muḥaddiṣīn (scholars of Ḥadīṣ) رَحِمَهُمُ اللَّهُ تَعَالَى have narrated the following faith-refreshing incident that took place shortly after the apparent demise of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا was Mu'takif in the luminous and merciful atmosphere of the Masjid of Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ was approached by an extremely sad man, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ politely asked the reason for his sadness. The man replied, ‘O son of the uncle of the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I owe money to so and so person.’ Then pointing to the luminous tomb of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ he said, ‘I swear by the sanctity of the merciful Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who is resting in this blessed grave! I am not in a position to pay back.’

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا said, ‘Shall I intercede for you?’ ‘As you wish’ he replied. So Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُ instantly came out of the blessed Masjid. The man asked surprisingly, ‘Your honour! Have you forgotten your I'tikāf?’ He replied, ‘I haven't forgotten my I'tikāf.’ Then, he looked at the luminous tomb of the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and was moved to tears because the apparent demise of Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had recently taken place; memories of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had made him anxious. Then, pointing to the luminous tomb of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ he said crying: ‘It is not long ago since I heard the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, “To satisfy your brother's need is better than ten years’ I'tikāf, and whoever does a day's I'tikāf for the pleasure of Allah عَزَّوَجَلَّ, He عَزَّوَجَلَّ shall place three trenches between him and Hell and the distance between these trenches will be greater than that of even (the distance between) the east and west.’ (*Shu'ab-ul-Īmān*, pp. 424, vol. 3, Ḥadīṣ 3965)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! **سُبْحَانَ اللَّهِ عَزَّوَجَلَّ**! It is the blessings of a day's I'tikāf, then how can anyone estimate the blessings of the act that is 'better than 10 years' I'tikāf? This parable throws ample light on the importance of helping our Islamic brothers. To comfort Muslims is extremely important. A blessed Ḥadīṣ says, 'After the obligatory acts, the act that is the most pleasing to Allah **عَزَّوَجَلَّ** is to please a Muslim's heart.' (*Mu'jam Kabīr*, pp. 59, vol. 11, Ḥadīṣ 11079)

Really, if we all sincerely try to comfort and sympathise with one another, hatred, enmity and jealousy will be replaced by love, peace and brotherhood, but unfortunately, these days the Muslims are disgracing, plundering and even killing each other! May Allah **عَزَّوَجَلَّ** enable us to remove hatred and adopt brotherhood!

آمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Eight Madanī pearls regarding acts permissible during I'tikāf

The following acts are permissible during I'tikāf:

1. Eating, drinking and sleeping (eat and sleep on your own shawl or mat instead of the Masjid's mats).
2. Talking about worldly matters, if necessary (but do quietly, do not talk unnecessarily).
3. Changing clothes in the Masjid, applying 'Iṭr and oil to hair or beard.
4. Trimming beard or hair and combing hair, but make sure that no strands of hair fall inside the Masjid while doing these things. Further, be careful not to stain the Masjid mats and walls with oil or food. It will be easier to do these things in the Wuḍū area or the Finā-e-Masjid on one's own mat or shawl.
5. Examining a patient, suggesting medicines or writing prescriptions inside the Masjid without fee.
6. Learning or teaching the Holy Quran, Islamic knowledge, Sunan and supplications inside the Masjid without any fee.

7. If necessary, buying or selling things for oneself or family inside the Masjid is permissible for a Mu'takif, but he is not allowed to bring any merchandise inside the Masjid. However, if it is in small quantity that doesn't take up much space, it will be allowed to do so in this case. This buying and selling is allowed only in case of necessity. It will not be permitted if it is aimed at earning wealth, regardless of whether the goods are inside the Masjid or outside. (*Durr-e-Mukhtār, pp. 440, vol. 3*)
8. Washing clothes, pots etc. inside the Masjid is permissible provided that not even a single splash of water falls onto the Masjid mats or floor. It can be done properly using a large pot.

In addition to the cases mentioned above, the acts that are basically permissible by Sharī'ah, and that are neither prohibited during I'tikāf nor invalidate it and that do not desecrate the Masjid either in any way; are all permissible for Mu'takif, but a Mu'takif should abstain from unnecessary things.

Two Aḥādīṣ are presented regarding permissible acts for a Mu'takif:

Mu'takif can take his head out of Masjid

1. Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated, 'When the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was in I'tikāf he used to take his blessed head out of the Masjid towards my room and I would comb his blessed hair and he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not enter the house except to relieve himself.' (*Ṣaḥīḥ Bukhārī, pp. 665, vol. 1, Ḥadīṣ 2029*)

If Mu'takif exits Masjid he can console a sick person whilst walking

2. Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated, 'Whenever the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ walked past a sick person in the state of I'tikāf he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would enquire about his health without stopping and without moving to one side of the path.' (*Sunan Abī Dāwūd, pp. 492, vol. 2, Ḥadīṣ 2472*)

Dear Islamic brothers! This blessed Ḥadīṣ clarifies that when the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came out

of the Masjid during his I'tikāf for a Shar'ī or physical need and walked past a sick person he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would neither move to the other path nor stop to console the sick person, but rather, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would enquire about his health whilst walking. Whenever a Mu'takif Islamic brother exits the Masjid precincts due to any lawful reason he should not remain outside the Masjid unnecessarily even for a single moment. Doing Salām, talking or consoling someone whilst walking past him is permissible; but if Mu'takif stops or takes another path for any of these reasons, his I'tikāf will become invalid.

I'tikāf of Islamic sisters

Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated, 'The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would do I'tikāf in the last ten days of Ramadan until his (apparent) demise took place, and then his chaste wives used to do I'tikāf.'

(Ṣaḥīḥ Bukhārī, pp. 664, vol. 1, Ḥadīṣ 2026)

Islamic sisters should also do I'tikāf

Islamic sisters should also gain the privilege of doing I'tikāf. The modest Islamic sisters usually spend their time at homes because wandering around the streets and markets in the state of immodesty (without a veil) is a trait of the shameless women. So it is probably not so hard for modest Islamic sisters to do I'tikāf, and even if it seems slightly difficult, it does not matter. Ramadan doesn't come every day, and it's only a matter of ten days.

Islamic sisters do I'tikāf in their Masjid-e-Bayt (details will follow). 'Masjid-e-Bayt' is a very small space and therefore it reminds them of the grave. If sitting in one corner of the house despite the presence of daughters, sons and other relatives is hard, how will you be able to spend thousands of years alone in your grave, if Allah عَزَّ وَجَلَّ and His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are displeased with you. If you do I'tikāf in your house for ten days and if Allah عَزَّ وَجَلَّ gets pleased with you due to its blessings, all the veils between your grave and Madīna-tul-Munawwarah may be lifted. Therefore, every Islamic sister should gain the privilege of doing I'tikāf at least once in their lives.

Twelve Madanī pearls for Islamic sisters

1. Islamic sisters can perform I'tikāf in Masjid-e-Bayt only, not in the Masjid. The Masjid-e-Bayt is the portion of the house a woman specifies for Ṣalāh. It is Mustahab for Islamic sisters to specify a particular area of their homes for offering Ṣalāh and to keep it clean and pure. It is better that this area be a little raised like a terrace. Islamic brothers should also specify a particular place in their homes for offering their Nawāfil as it is better to offer Nawāfil at home. (*Durr-e-Mukhtār, Rad-dul-Muhtār, pp. 429, vol. 3*)
2. If an Islamic sister has not specified a particular place in her home for Ṣalāh, then she cannot perform I'tikāf. However, if she specifies a place for Ṣalāh at the time of intending to do I'tikāf she can do it within that specified area. (*Durr-e-Mukhtār, Rad-dul-Muhtār, pp. 429, vol. 3*)
3. An Islamic sister cannot do I'tikāf in someone else's house.
4. It is not permissible for a wife to do I'tikāf without her husband's permission. (*Rad-dul-Muhtār, pp. 429, vol. 3*)
5. If the wife has started I'tikāf with her husband's permission but the husband wants to prevent her later on (during the I'tikāf), he cannot do so. If he does, it is not Wājib for the wife to obey him. (*Fatāwā 'Ālamgīrī, pp. 211, vol. 1*)
6. It is also a prerequisite for Islamic sisters not to be experiencing menses or post natal bleeding because it is Ḥarām to offer Ṣalāh, fast and recite the Holy Quran in this state. (*Common books*)

The maximum period of post natal bleeding is 40 days and 40 nights. If the bleeding continues even after 40 days and nights, it indicates an illness. Therefore, Islamic sister should take ritual bath and start offering Ṣalāh and fasting.

A common misconception amongst Islamic sisters is that they assume that post natal bleeding period is (always) forty days, whereas this is not correct. The Shar'ī ruling is that even if the bleeding stops within a single day, or even if it stops immediately after the delivery, post natal bleeding will be considered to have ended in this case and thus the Islamic sister should perform Ghusl and start Ṣalāh and fast.

The minimum period for menses is three days and nights while its maximum period is ten days and nights. As soon as the bleeding stops after three days and nights Islamic sister should do Ghushl instantly and start offering Ṣalāh and fast¹. If the bleeding continues even after ten days and nights, it is an illness. Therefore, as soon as ten days and nights pass, Islamic sister should do Ghushl and start offering Ṣalāh and fasting.

7. Before starting the Sunnah I'tikāf Islamic sisters should consider whether their menses is going to start during the last ten days of Ramadan or not. If menses may start they shouldn't start the I'tikāf.
8. If a woman experiences her menses during I'tikāf her I'tikāf will become invalid. (*Badā'i-us-Ṣana'i'*, pp. 287, vol. 2) In this case, it is Wājib for her to make up for the only day her I'tikāf became invalid. (*Rad-dul-Muhtār*, pp. 500, vol. 3)

After attaining ritual purity from menses, she should do I'tikāf for one day with the intention of Qaḍā. If some days of Ramadan are still left, she can make up for it in Ramadan as well. In this case the fast of Ramadan will be sufficient. If she doesn't want to make up for it in Ramadan or Ramadan had ended when she attained purity, then she can do it any other day except on Eid-ul-Fiṭr and from the 10th to the 13th of Ṣul-Ḥijjah because fasting in these five days is Makrūh Taḥrīmī. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, pp. 391, vol. 3)

The method of Qaḍā is to enter the Masjid-e-Bayt at sunset (it is safer to enter a few minutes before sunset) with the intention of making up for the invalidated I'tikāf and remain there until the sunset of the next day. Fasting is a condition for this Qaḍā.

9. It is not permissible to leave the place of I'tikāf without Shar'ī needs. Islamic sisters cannot go to any other portion of the house either. I'tikāf will become invalid if they do so.
10. The rulings which apply to Islamic brothers regarding leaving the place of I'tikāf also apply to Islamic sisters. In other words, Islamic sisters can leave the place of I'tikāf for the same needs for which Islamic brothers are allowed to come out of the

¹ There are details here for married women, they should read part-2 of *Bahār-e-Sharī'at*.

Masjid. Likewise, they are not allowed to leave their place of I'tikāf for the acts that men aren't allowed to leave the Masjid for.

11. During I'tikāf, Islamic sisters can sew and knit staying in their place of I'tikāf. They can also instruct others to do household chores but they cannot leave the place of I'tikāf.
12. During I'tikāf, it is better to focus completely on reciting the Holy Quran, Ḍikr, Ṣalāt-ʿAlan-Nabī, Tasbīhāt, religious studies, listening to cassettes of Sunnah-Inspiring speeches and other acts of worship. Avoid spending time in other activities unnecessarily.

Method of Qaḍā I'tikāf

Dear Islamic brothers! If you started I'tikāf for the last ten days of Ramadan but it became invalid (due to some reason) you do not have to make up for all ten days. Instead, you have to make up for the only day the I'tikāf became invalid.

If the days of Ramadan are still left, you can make up for it in the remaining days of Ramadan. If Ramadan has ended, you have to make up for it another day with fast except the day of Eid-ul-Fiṭr and from the 10th to 13th of Ḍul-Ḥijjah because fasting in these days is Makrūh Taḥrīmī.

The method of Qaḍā is to enter the Masjid any day at sunset (it is safer to enter a few minutes before the sunset) with the intention of making up for the broken I'tikāf and remain there until the sunset of the next day. Fasting is a condition for this Qaḍā.

Fidyah (expiation) for I'tikāf

If somebody did not make up for the broken I'tikāf despite having the opportunity to do, and now he is on his deathbed, it is Wājib for him to make a will to his heirs to pay a Fidyah (expiation) in exchange for the I'tikāf. Even if he didn't make the will it is still permissible to pay Fidyah provided his heirs give permission to pay it. (*Al-Fatāwā Al-Ḥindiyyah*, pp. 213, vol. 1)

Paying Fidyah is not difficult. What you have to do is to give one Ṣadaqaḥ-e-Fiṭr (i.e. 1.920 kilograms of wheat or money equivalent to its value) to someone who is entitled to receive Zakāḥ, with the intention of paying the Fidyah of I'tikāf.

Repentance of breaking I'tikāf

If the I'tikāf was broken due to a valid exemption or by mistake, it is not a sin, but breaking it deliberately without a valid exemption is a sin. Therefore, one must repent in addition to making up for it.

It is Wājib to repent whenever a sin is committed. One should repent instantly without any delay because death can come anytime. Gently slapping one's cheeks a few times isn't repentance. Instead, one should mention the sin he has committed and humbly seek forgiveness from Allah ﷻ with remorse and make a firm intention never to commit that sin again. One of the conditions of repentance is to have resentment towards the sin in heart.

Boss of famous band repents

Many people who were previously wicked and impious are now leading their lives following the Sunnah of Beloved and Blessed Rasūl ﷺ owing to the blessing of joining the Madanī environment of Dawat-e-Islami. Here is a faith-refreshing description of such an incident: In Mandsoor (M.P. India) there was a very famous band a young man used to run. As a result of the individual effort of an Islamic brother, that young man did I'tikāf in the last ten days of Ramadan in 1426 A.H. in the company of devotees of Rasūl. During I'tikāf he heard about the harms of sins, which softened his heart. The company of devotees of Rasūl affected him so much that he repented of his sins. He made the intention of growing a beard and travelling with a Madanī Qāfilah for 30 days in the company of devotees of Rasūl. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! He has given up his sinful and Ḥarām profession of playing music.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Necessary things for Mu'takif

1. A curtain (green would be nice) with some strings and safety pins for concentration and protection of things,
2. Kanz-ul-Īmān
3. Needle and thread

4. Scissors
5. Tasbiḥ
6. Miswāk
7. Kohl
8. Bottle of oil
9. Comb
10. Mirror
11. ‘Iṭr (perfume)
12. Two dresses
13. Taḥband (i.e. a piece of cloth used to cover the lower part of the body)
14. Turban with a cap and head cloth
15. Glass
16. Plate
17. Bowl (a clay bowl would be nice)
18. Cup and saucer
19. Thermos
20. Eating mat
21. Toothpicks
22. Towel
23. Bucket and mug (for doing Ghusl)
24. Handkerchief
25. Knife
26. Pen
27. A Qufl-e-Madīnaḥ pad for talking by writing so that the habit of unnecessary speaking is avoided.
28. *Faizān-e-Sunnat* and other Islamic books (according to one’s needs).
29. Madanī In’āmāt booklet

30. Notepad (diary)
31. If necessary, valueless pieces of cloth (which one can get from a tailor) or tissue paper for drying private parts after defecation or urination.
32. A sleeping mat. It is not permissible to bring such a mat from which splinters fall and spread into the Masjid.
33. A pillow, if necessary
34. A shawl or blanket to cover oneself
35. A shawl for observing veil within veil
36. Tablets for headache, cold, fever etc.

Madanī suggestion: Mark your things (with the picture of something like moon, star etc.) so that you can recognise them easily if they get mixed up with other peoples' things. Do not write your name or initials on your shawl because it will probably be disrespected. (There are some examples of symbols on the last page of this chapter '*Blessings of I'tikāf*').

Fifty Madanī pearls of I'tikāf

1. A Mu'takif must enter the Masjid with the intention of performing I'tikāf before the sunset on the 20th of Ramadan. If he enters the Masjid even a single moment after the sunset, the Sunnah of performing the I'tikāf of the last ten days of Ramadan will remain unfulfilled.
2. If someone enters the Masjid before the sunset on 20th Ramadan with the intention of I'tikāf and then walks into the Finā-e-Masjid, for example, the Wuḍū area or toilets, situated within the Masjid precincts and then the sun sets whilst he was still in Wuḍū area or toilet, this will not invalidate I'tikāf, and there is no harm in doing so.
3. Though it is permissible for a Mu'takif to greet someone, to reply to his greeting or to talk to him whilst going to the toilet, if the Mu'takif stops even for a single moment, his I'tikāf will become invalid. However, there is no harm in stopping if the toilet is within the Masjid boundaries.

4. If the Mu'takif goes to the toilet but it is occupied beforehand, he does not have to come back into the Masjid to wait, he can wait outside the toilet.
5. After urination, a Mu'takif can do Istibrā outside the Masjid¹, if necessary. (After urinating, if one suspects that a drop of urine will be discharged, it is Wājib for him to do Istibrā, which implies doing such an act after urination that will cause the remaining drop of urine to be discharged. Istibrā can be done by ambling, stamping foot with force on the ground, pressing left foot onto the right one or vice versa, descending from a high place downwards, walking upwards, clearing throat or lying on left side. One should do Istibrā until one is satisfied. Some scholars have said that the one doing Istibrā should walk forty steps, but the correct verdict is that one should walk until he is satisfied. This ruling of Istibrā is for men only. If women [suspect that a drop of urine has remained which will be discharged] they should wait a short while after urinating and then have purity. (*Baḥār-e-Sharī'at*, pp. 115, part 2) During Istibrā, keep the clod of earth at the tip of the penis, if necessary. Doing Istibrā is like urinating, so neither greet anyone nor talk. Facing or making the back face Qiblaḥ is Ḥarām during Istibrā just as it is Ḥarām whilst urination and defecation).
6. If the toilets outside the Masjid are extremely filthy and one feels disgusted by using them, there is no harm for the Mu'takif in going home to relieve himself in this case. (*Rad-dul-Muḥtār*, pp. 435, vol. 3)
7. If a Mu'takif exits the Masjid boundaries and the creditor stops him, his I'tikāf will become invalid.
8. The Mu'takif should lay his own dining mat when eating. Make sure the Masjid floor or mats are not stained.
9. Never touch the Masjid walls or mats with dirty or oily hands nor stain them with saliva. Similarly, do not stain them with dirt from ears or nose. Don't stain the walls or floor of the Finā-e-Masjid with Pān (betel) etc. Take part in cleaning the Masjid. If possible, each Mu'takif should keep a plastic bag in his pocket to pick up fallen

¹ Here, 'Outside the Masjid' implies outside the main Masjid but within the Finā-e-Masjid.

hair and splinters etc. and put them in the plastic bags. Here is a Ḥadīṣ in this regard:

The Holy Prophet ﷺ has said, 'If anyone removes something painful from the Masjid, Allah عزوجل will make a house for him in the Heaven.' (*Sunan Ibn Mājah*, pp. 419, vol. 1, Ḥadīṣ 757)

10. Avoid pulling out threads or fluff from the mats and breaking off splinters from the mats of the Masjid (keep this in mind everywhere).
11. Don't give any money etc. to beggars in Masjid because begging in the Masjid is Ḥarām and it is prohibited to give them anything inside the Masjid. A'lā Ḥadrat رحمۃ اللہ تعالیٰ علیہ has said: If someone gives one penny to a beggar in the Masjid he should give seventy pence as charity (Ṣadaqaḥ) in expiation. (Don't give this Ṣadaqaḥ to a beggar in the Masjid). (*Fatāwā Razawiyyah (Jadīd)*, pp. 418, vol. 16)
12. There is no harm in taking only one foot out of the Masjid.
13. There is no harm in sticking both hands and head out of the Masjid either.
14. If a Mu'takif comes out of the Masjid by mistake, but then comes back into the Masjid instantly as soon as he recalls I'tikāf, his I'tikāf will become invalid.
15. If a Mu'takif suffers from such an illness that can only be treated outside the Masjid, though he can exit the Masjid for treatment in this case, his I'tikāf will become invalid. However, invalidating it will not be a sin. He must make up for that one day.
16. If there is no one to bring the Mu'takif food and water, he can exit the Masjid for this purpose, but he has to eat and drink inside the Masjid.
17. Allah عزوجل forbid, if any unfortunate person utters a statement of unbelief and becomes a Murtad (apostate) his I'tikāf will become invalid. He must renew his faith, i.e. to repent of the statement of unbelief and recite Kalimah of Shahādaḥ. (He should) renew his Ba'at, and if he is married, he must renew his Nikāḥ. He is not required to make up for his I'tikāf because religious apostasy ruins all previous good deeds.

18. Allah عَزَّوَجَلَّ forbid, if a Mu'takif takes an intoxicant or shaves his beard, a blessed and holy Sunnah, then despite the fact that both of these acts are already Hārām and even greater sins inside the Masjid, his I'tikāf will not become invalid.
19. It is quite permissible for a Mu'takif to trim his beard or hair (according to Shari'ah and Sunnah) or apply oil to his hair or beard, provided he carefully does it sitting on his own piece of cloth. He must neither stain the Masjid mats with oil nor let strands of hair fall on them.
20. A Mu'takif can study books of a religious Madrasah.
21. At night, a Mu'takif can study religious books using the Masjid lights for as long as the lights are normally turned on. If he wants to use lights later than usual timings, he should approach the Masjid committee or administration and offer them an appropriate amount for consuming Masjid's electricity.
22. Avoid reading newspapers in the Masjid as they are usually full of images of living beings, and even films advertisements.
23. If someone steals the shoes of a Mu'takif or those of any other Islamic brother and runs away, the Mu'takif cannot exit the Masjid to catch him. If he does so, his I'tikāf will become invalid.
24. If there are several floors in the Masjid and the stairs to the upper floors are within the Masjid precincts, the Mu'takif can freely go to the upper floors as well as the roof. However, climbing onto the roof of the Masjid unnecessarily is Makrūh and disrespect of the Masjid.
25. If a Mu'takif wants to listen to the cassettes of Sunnah-Inspiring speeches and Na'ats he should use his own batteries in his cassette player. If he wants to listen to cassettes using Masjid's electricity, it is better to estimate the total amount of electricity he has used and pay for it (at the end) with a bit extra to the committee. The Mu'takif should be careful not to disturb the worshipping or resting people while listening to cassettes.
26. If the Masjid ceiling etc. collapses or someone turns the Mu'takif out of the Masjid he should instantly go to any other Masjid and continue his I'tikāf over there. His I'tikāf will still be valid.

27. During I'tikāf, a Mu'takif should spend as much time as possible offering Nafl Ṣalāh, reciting the Holy Quran, Ṣalāt-ʿAlan-Nabī, studying, learning and teaching Sunan and supplications.
28. If a Mu'takif uses a curtain in the Masjid for I'tikāf he should not take up a large space of the Masjid so that the people offering Ṣalāh would not be inconvenienced. A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: It is strictly forbidden to keep things that reduce the space for Ṣalāh in the Masjid. (*Fatāwā Razawiyyah (Jadīd)*, pp. 97, vol. 8)
29. Keep the Masjid clean from all types of uncleanness, dirt, dust etc.
30. Strictly avoid making a noise, laughing, joking etc. in the Masjid as it is a sin to do so.
31. A Mu'takif leaves his house and heads to the Masjid in order to earn reward but it should not happen that he returns with a heap of sins. So beware, don't utter even a single word in the Masjid unnecessarily. Strictly apply Madanī guard to your tongue.
32. Mu'takifīn Islamic brothers should make available all necessary items beforehand in the Masjid so that they don't have to borrow anything from anyone, as asking someone for something isn't nice. Some of the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ used to avoid it so much that if even a whip of theirs would fall on the ground and they'd be on horse, they wouldn't say, 'Brother! Will you pass me that whip' rather they would dismount the horse and retrieve it themselves.
33. In the presence of other people, recite the Holy Quran in low voice so that they would not be disturbed.
34. If other Islamic brothers are also doing I'tikāf in the Masjid where you are Mu'takif, then ensure that you fulfil the rights of companionship in every possible manner. Serve other Mu'takifīn wholeheartedly. Try your best to fulfil their requirements and demonstrate a polite, sincere and self-sacrificing attitude. There is great reward of self-sacrifice for others. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Allah عَزَّ وَجَلَّ forgives the person who gives someone else the thing he needs for himself.' (*Ithāf-us-Sādat-il-Muttaqīn*, pp. 779, vol. 9)
35. Try to teach other Mu'takifīn the supplications and Sunan you know, as it is not often that one gets such an easy opportunity of earning a treasure of reward.

36. During I'tikāf, try to practice as many Sunnahs as possible, for example use a mat, clay pots etc.
37. Act upon Madanī In'āmāt and fill in the Madanī In'āmāt booklet. Make a permanent habit of doing so.
38. Avoid sleeping on the Masjid floor and mats because there is a risk of them being stained by sweat, hair oil or being impure in case of nocturnal emission. Therefore, do bring your own mat with you. This will give you a chance to practice the Sunnah of sleeping on a mat, and the mats of the Masjid will also not get stained.
39. If you don't have your own mat, lay down at least your own shawl.
40. Sleep in the state of veil within veil whether you are in the Masjid or at home or anywhere else. If possible, make a habit of wrapping one shawl around trousers and cover yourself with another one because sometimes there is extreme unveiling whilst sleeping despite wearing clothes.
41. Two Islamic brothers should never sleep using the same pillow or in the same blanket/shawl etc.
42. Similarly, avoid sleeping with your head on someone's thigh or lap, as it may invite objections.
43. When you hear about the appearance of the moon of Eid-ul-Fiṭr on the 29th of Ramadan or when the sun sets on the 30th, don't run out of the Masjid as if you've just been released from prison. As soon as you hear the news of the departure of Ramadan your heart should fill with grief. The Holy month has departed from us, bid farewell to Ramadan with tears in your eyes.
44. At the end of the I'tikāf shed tears and seek forgiveness from Allah عَزَّوَجَلَّ for your shortcomings, mistakes and all acts of desecrating the Masjid. Make Du'ā with extreme humility for the acceptance of your I'tikāf and the I'tikāf of every Islamic brother and sister of the entire world and for the forgiveness of the entire Ummah.
45. Apologize to each other for the violation of rights.
46. If possible, offer gifts to the servants of the Masjid in order to please them.

47. Thank the administration of the Masjid for their cooperation.
48. If possible, spend the night of Eid-ul-Fiṭr in worship, or at least offer the 'Ishā and Fajr Ṣalāh with Jamā'at, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will be rewarded for worshipping the entire night, as stated in a Ḥadīṣ.
49. Try to spend the night of Eid in Nafl I'tikāf in the same Masjid where you did the Sunnah I'tikāf. Sayyidunā Imām Jalāluddīn Suyūṭī Shāfi'ī **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has narrated that Sayyidunā Ibrāhīm Bin Adḥam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has said: Our saints **رَحْمَةُ اللَّهِ تَعَالَى** would like to spend the night (of Eid-ul-Fiṭr) in the Masjid so that they would begin their day (of Eid-ul-Fiṭr) in the Masjid. Sayyidunā Imām Mālik **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** mentions that our pious saints **رَحْمَةُ اللَّهِ تَعَالَى** didn't return to their homes until they had offered Eid Ṣalāh with people. (*Ad-Dur-rul-Manṣūr*, pp. 488, vol. 1)
50. Avoid spending the blessed moments of Eid in markets. Allah **عَزَّوَجَلَّ** forbid, don't turn the day of Eid in to a day of Wa'id (warning) by spending it in amusement parks, cinemas and theatres where there is the intermingling of men and women.

Devotees of Rasūl changed my life

The Mu'takifīn attending the collective I'tikāf held under the supervision of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah, should travel with Madanī Qāfilāhs in the company of devotees of Rasūl on the night of Eid or after spending the whole night in the Masjid. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** They will see its blessings for themselves. If one spends Eid with modern friends in a sinful environment he may well lose the spirituality of the I'tikāf. Here is a faith-refreshing Madanī blessing about a Madanī Eid Qāfilāh. A young Islamic brother from Lines Area, Bāb-ul-Madīnah Karachi has stated:

In my early life, I was a modern guy who did not offer even Ṣalāh. I was wasting the precious moments of my life in heedlessness and sins. In the month of Ramadan 1423 A.H., making individual effort, an Islamic brother persuaded me to take part in the Sunnah-Inspiring collective I'tikāf being held in Faizān-e-Razā Masjid (Lines Area). I agreed to take part in the I'tikāf and sought permission from my family and then I did I'tikāf for the last ten days of Ramadan. During the ten days of the I'tikāf I gained many blessings in the company of devotees of Rasūl and I made a firm intention to offer Ṣalāh steadfastly for the rest of my life. Apart from repenting of other sins, I repented of the

sin of shaving my beard as well. I began to wear green turban and made the intention to wear clothing according to the Sunnah.

On the second day of Eid, I travelled with a Sunnah-Inspiring Madanī Qāfilaḥ of the devotees of Rasūl. My love for Dawat-e-Islami intensified due to the blessings of this journey. Now, I wish I remain associated with the Madanī environment of Dawat-e-Islami until death. I am no longer fond of fashion. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! The company of devotees of Rasūl during the I'tikāf and journey with the Madanī Qāfilaḥ completely changed my life. Moreover, by the grace of Allah **عَزَّوَجَلَّ**, at present I am serving the Sunnah in my area as the responsible of Madanī In'āmāt.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Look after your belongings

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Thousands of Islamic brothers who are associated with Dawat-e-Islami take part in collective I'tikāf every year at different Masājid of the world. I want to draw the attention of all such Islamic brothers towards an important matter. If your belongings accidentally mix with someone else's, so it is prohibited and a sin to use them even though they look like yours. Therefore, Mu'takifīn (the students of Madrasaḥ and everyone else) should mark their belongings which can be mixed with others. I have provided some symbols as a guide (at the end of this chapter).

(Don't write your name or the letters of any language such as A and B on your sandals, shawl etc. If possible, remove the company label as well so that the alphabets would not be disrespected when you place foot on them. One should respect the letters of every language. For further details on this topic, please refer to the chapter of *Faizān-e-Sunnat* entitled *Faizān-e-Bismillāḥ*).

Causes of illness during I'tikāf

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Sag-e-Madīnah **رَحْمَةُ اللهِ عَلَيْهَا** has had the privilege of spending ample time with Mu'takifīn for many years. I have happened to see many ill Islamic brothers during I'tikāf. 'Carelessness in eating' has turned out to be the main cause of Mu'takifīn's illness. Relatives and friends of the Mu'takifīn bring them delicious meals, sweet dishes, fried items, pizzas,

sour sauces and foods from marketplace for Saḥarī etc. and some Mu'takifin gobble down the food without even chewing it properly yielding to greed without pondering over the consequences. Resultantly, this leads to constipation, wind problem, stomach-pain indigestion, diarrhoea, vomiting, fatigue, flu, fever, headaches and other body pains. These Islamic brothers leave their homes for I'tikāf enthusiastically to worship abundantly but they fall ill as a result of excessive eating. Sometimes, it is observed that the congregational Ṣalāh begins but these pitiable Islamic brothers remain lying in the Masjid due to headaches and fever.

*Nā samajh bīmār ko amrat bhī zahr āmayz hay
Sach yehī hay saw dawā kī aik dawā parhayz hay*

*For the unwise patient even elixir is toxin
The truth is that abstinence is best medicine*

Benefits of food precautions

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Thousands of Islamic brothers do I'tikāf in the last ten days of Ramadan in Faizān-e-Madīnaḥ, Bāb-ul-Madīnaḥ Karachi, the global Madanī Markaz of Dawat-e-Islami. As a result of my constant requests to avoid the use of clarified butter, fried items and to reduce the amount of oil and spices, some useful changes have taken place, decreasing the number of patients during I'tikāf. I wish these precautions be implemented not only in every Masjid where I'tikāf is carried out but also in every home.

I hold Muslims' health dear

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In addition to the spiritual reform of the Muslims, I desire their physical health as well. I wish all Mu'takifin follow my suggestions by eating less than their hunger and by avoiding untimely meals and different things so that they could remain fit and healthy enough to worship Allah عَزَّوَجَلَّ, learn Islamic knowledge and travel with Sunnah-Inspiring Madanī Qāfilaḥs of devotees of Rasūl at the end of the collective I'tikāf at the night of Eid. If you follow my suggested precautions about eating throughout your life, you will live a happy life and remain safe from doctors' fees and medicine expenses اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ. (Please read the meal timetable and health tips in the Maktūb-e-'Aṭṭār in the chapter of Faizān-e-Sunnat entitled 'Islamic Manners of Eating').

One of the reasons for being interested in your health is that it will increase your fervour for worshipping and the enthusiasm to travel with Sunnah-Inspiring Madanī Qāfilahs **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. If you are healthy you will easily be able to offer your Ṣalāh, practice the Sunnah and serve your parents and family. If you carry out these good deeds following my suggestions, I will also earn great reward **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Praying for long life of tyrant

May Allah **عَزَّوَجَلَّ** guide those Muslims who have drifted away from Ṣalāh and Farḍ worships, who oppress other Muslim brothers and commit different sins flagrantly. The good health of such people often results in the increase of sins. Hujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī **عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي** has stated, ‘If someone makes Du’ā for the long life of sinners and oppressors it is as if he likes disobedience to Allah **عَزَّوَجَلَّ** on the earth.’
(*Ayyuhal Waladu ma’ Majmū’ah Rasāil*, pp. 266)

However, it is permissible to make Du’ā for such oppressors and sinners’ long lives and good health with the Du’ā that they give up cruelty and sins. For an excellent piece of advice about precautions of eating, please read the chapter of *Faizān-e-Sunnat* entitled ‘Excellence of Hunger.’

Desiring well-being of Muslims is act of piety

Sayyidunā Jarīr Bin ‘Abdullāh **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has said that I made a Ba’at (promise) with the Prophet of Raḥmah, the Intercessor of Ummah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** to offer my daily Ṣalāh, give my yearly charity (Zakāh) and benefit my fellow Muslims (i.e. I will desire their well-wishing).’ (*Ṣaḥīḥ Muslim*, pp. 48, *Hadīṣ* 97)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I have presented some Madanī Pearls on how to remain healthy with the blessed intention of earning reward as suggesting something useful to Muslims is also a good deed. If you desire a healthy life just for the enjoyment of worldly pleasures, then stop reading this account. If, however, you intend to have good health so that you could carry out worship and preach Sunnah, then read this letter completely making good intentions for earning reward in the Hereafter. Recite Ṣalāt-‘Alan-Nabī and read on with good intentions:

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

May Allah عَزَّوَجَلَّ forgive me, you, our family and the entire Ummah! May He عَزَّوَجَلَّ bless us with health and prosperity so that we may consistently serve Islam staying associated with Dawat-e-Islami! May Allah عَزَّوَجَلَّ remove all our diseases and make us a devotee of Madīnah!

Attention kebab and samosa eaters!

Those who eat kebabs and samosas from the marketplace and in get-togethers should take note. Most of the people that sell kebabs and samosas often do not wash the mince they use. According to them, the taste of the kebabs and samosas reduces if the mince is washed. Further, listen to what is put into mince purchased from the markets. Some remove the skin from the guts of a cow and mix either spleen or, sometimes, Allah عَزَّوَجَلَّ forbid, congealed blood with guts that is minced so that the white flesh of the guts becomes pink in colour resembling meat. At times, the sellers have garlic, ginger etc. grinded with the mince which can no longer be washed. Spices are mixed and the same mince is used in the kebabs and samosas which are then sold. There is a risk of the same type of unclean mince in hotels and restaurants as well.

Therefore, don't buy even pakoras from these people that sell these impure kebabs and samosas as the pakoras are also fried in the same fryer in which the unclean mince is put in. However, Allah عَزَّوَجَلَّ forbid, I do not mean to say that all kebab and samosa sellers do such acts nor every kebab and samosa seller uses unclean mince. Definitely, mince of pure and clean meat is also available. My request is that mince, kebabs or samosas should be bought from a trustworthy Muslim, and the Muslims who do such fraudulent acts should repent and seek forgiveness.

Doctors' views about kebabs and samosas

We eat kebabs, Shāmī kebabs, samosas, pakoras, fish, fried chicken, pizzas, omelettes etc. with enjoyment but very few are aware of the damage and fatal diseases these harmful foods cause to the body. When the oil is heated for frying, according to medical research, many harmful substances are released, and when the food is put into the oil it starts to crackle, which indicates the breaking up of its chemical substances and the loss of vital vitamins and other useful nutrients.

Nineteen illnesses caused by eating fried foods

1. The body weight increases
2. It damages the walls of the intestines
3. It causes excretory problems
4. Severe stomach pain
5. Nausea
6. Vomiting
7. Diarrhoea
8. Compared to fat, the use of fried things quickly increases the amount of harmful cholesterol called LDL (Low-density lipoprotein cholesterol) in the body.
9. It decreases useful cholesterol called HDL (High-density lipoprotein cholesterol).
10. It causes blood clotting
11. indigestion
12. wind
13. Oil heated at very high temperatures makes a toxic chemical called ‘Acrylon’ which damages the walls of the intestines.
14. It can cause even cancer (may Allah عَزَّوَجَلَّ protect us!)
15. Heating the oil for a long time causes chemical reactions that release ‘free radicals’ that can cause heart diseases.
16. Cancer
17. Inflammation in the joints
18. Brain illnesses and
19. One gets old early.

Free radicals are also released from other things such as:

- ❖ Smoking tobacco
- ❖ Air-pollution (like we close windows and doors in the house not allowing fresh air or sunlight to enter).
- ❖ Car fumes,
- ❖ X-rays,

- ❖ Microwaves (i.e. microwave ovens etc.),
- ❖ Rays emitting from computer.
- ❖ Atmospheric radiation (the process of aeroplane's releasing rays).

Protection from dangerous poison

Allah ﷻ has also created the remedy for this dangerous poison called 'Free radicals.' The vegetables or fruits that are green, yellow or orange destroy this dangerous poison. The stronger the colour of these fruits and vegetables is, the more vitamins they contain and the stronger their reaction will be to this poison.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Reducing harm of fried foods

The harmful effects of fried things can be reduced to some extent by acting upon the following suggestions.

1. Make sure the frying pan or fryer being used to fry different items like omelettes, fish etc. is a 'non-stick' one.
2. After frying the food, wrap it up in an odourless tissue paper so that some amount of oil is absorbed.

Reusing oil

According to experts, the oil which has once been used for frying should not be heated again. If you do want to reuse it then sieve it and store it in a refrigerator, don't store it in the fridge without sieving it.

Medical science is not infallible

All that has been mentioned about fried food is not on the basis of my personal research; medical researchers and experts have provided this information. It is also noteworthy that the entire medical science is fallible.

Fashionable man becomes ‘Muballigh of Sunnah’

Dear Islamic brothers! In order to get rid of the greed for eating harmful foods, avoid non-Islamic fashion, adopt the Sunnah and have love of the Beloved and Blessed Prophet ﷺ in your heart. Join the ever-blossoming Madanī environment of Dawat-e-Islami, a global & non-political movement of the Quran and Sunnah. Here is a pleasant and faith-refreshing Madanī incident:

A modern young man of Indor city (M.P. India) was blessed with doing the collective I’tikāf organised by Dawat-e-Islami in the last ten days of the Ramadan in 1426 A.H. The Madanī atmosphere of Dawat-e-Islami and company of devotees of Rasūl caused a Madanī transformation in his heart. He grew his beard and adorned his head with a green turban. He also travelled for 12 days in a Madanī Qāfilah in order to learn Sunnah.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! He became a Muballigh of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Till the time of writing this account, he is busy serving Dawat-e-Islami in his city as the Nigrān (responsible) of a Ḥalqaḥ Mushāwarat.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

O Allah عَزَّوَجَلَّ! Accept the I’tikāf of every Islamic brother and Islamic sister, and grant them the blessings of I’tikāf. O Allah عَزَّوَجَلَّ! Bless us too with the privilege of doing I’tikāf.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰهُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Excellence of loving Masājid

Sayyidunā Abū Sa'īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated the following saying of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Whoever loves Masjid, Allah عَزَّوَجَلَّ loves him.' (*Mu'jam Awsaṭ, Ḥadīṣ 2379*)

Commenting on the foregoing Ḥadīṣ, 'Allāmah 'Abdur Raūf Manāwī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, 'To love the Masjid means doing I'tikāf for the pleasure of Allah عَزَّوَجَلَّ, Zikr and studying Islamic rulings. And love of Allah for the person means Allah عَزَّوَجَلَّ showers His mercy upon him and protects him.' (*Fayḍ-ul-Qadīr, pp. 107, vol. 6*)

Excellence of Looking at Masjid

Sayyidunā 'Abdullāh Bin Mas'ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Verily, Masājid are the houses of Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ respects the one who looks at His house.' (*Mu'jam Kabīr, pp. 61, vol. 10, Ḥadīṣ 10324*)

Commenting on the foregoing Ḥadīṣ, 'Allāmah 'Abdur Raūf Manāwī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: It means that Masājid are the places Allah عَزَّوَجَلَّ has chosen for sending His mercy. (*Fayḍ-ul-Qadīr, pp. 552, vol. 2*)

Punishment for laughing in Masjid

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ warned, 'To laugh in the Masjid causes darkness in the grave.' (*Firdaus - bimā' Šaur-ul-Khaṭṭāb, pp. 431, vol. 2, Ḥadīṣ 3891*)

Name on gate of Hell

Sayyidunā Abū Sa'īd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ warned, 'Whoever misses a single Ṣalāh deliberately, his name shall be written on the gate of Hell through which he shall enter Hell.' (*Hilyat-ul-Auliya, pp. 299, vol. 7, Ḥadīṣ 10590*)

Deprived of Heaven

Sayyidunā Ḥuḏayfah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ warned, ‘The one telling tales will not enter Heaven.’ (*Ṣaḥīḥ Bukhārī*, pp. 512, Ḥadīṣ 6056)

Excellence of repentance

Sayyidunā Ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one repenting of sin is like the one who has not committed the sin at all.’ (*Sunan Ibn Mājah*, pp. 2735, Ḥadīṣ 425)

Excellence of using Miswāk

Sayyidunā Abū Umāmah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated the following saying of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Miswāk is a means of the purification of your mouths and the pleasure of your Rab عَزَّوَجَلَّ.’ (*Sunan Ibn Mājah*, pp. 2495, Ḥadīṣ 289)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Blessings of Eid-ul-Fitr

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

A beggar once begged something from some unbelievers who sent him to Sayyidunā ‘Alī كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ that was standing there at a short distance away. The unbelievers did so with the intention of ridiculing Sayyidunā ‘Alī كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ. When the beggar asked Sayyidunā ‘Alī كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ to give him something, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ recited Ṣalāt-‘Alan-Nabī ten times and blew on the beggar’s hand. Then, ordering the beggar to close his fist and open it in front of the unbelievers, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ sent him to them.

The unbelievers were laughing expecting nothing to happen. When the beggar opened his fist, it was surprisingly full of gold dinars! Having seen this great saintly miracle (Karāmah), many unbelievers embraced Islam. (*Rāḥat-ul-Qulūb*, pp. 72)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Regarding the sanctity of Ramadan, the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Its first ten days are mercy, the middle ten days are forgiveness and the last ten days are freedom from Hell.’ (*Ṣaḥīḥ Ibn Khuzaymah*, pp. 191, vol. 3, Ḥadīṣ 1887)

We have learnt that Ramadan is the month of mercy, forgiveness and freedom from Hell. Therefore, we have been given the opportunity to celebrate Eid-ul-Fiṭr immediately after the departure of this blessed month. Celebrating Eid is a Mustahab act, so we should

celebrate the bounties and mercy of Allah ﷻ. The Quran also persuades us to rejoice over the bounties and mercy of Allah ﷻ, the 58th verse of Sūrah Yūnus (part 11) says:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا

Say you, only Allah's grace and only His mercy, on it therefore, let them rejoice.

[Kanz-ul-Īmān (Translation of Quran)] (Part 11, Sūrah Yūnus, verse 58)

Why shouldn't we celebrate Eid?

Ramadan is such a blessed and sacred month in which 'The Divine Law' was revealed in the form of the Holy Quran for the betterment, reform, well-being and the eternal absolution of humanity. It is the month in which every Muslim's faith is tested. Therefore, having found a perfect code of life in the form of the Quran and succeeded in the tough exam of a month, it is natural for a Muslim to feel and express happiness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Announcement of forgiveness for everyone

Dear Islamic brothers! Allah ﷻ has bestowed upon us a great bounty in the form of Eid-ul-Fiṭr immediately after Ramadan. This blessed Eid has many virtues. Sayyidunā 'Abdullāh Ibn 'Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated: The blessed night of Eid-ul-Fiṭr is referred to as the 'Laila-tul-Jāizah', the 'Night of Reward.' On the morning of Eid, Allah ﷻ sends His angels to every city where they stand at the end of every street and call out, 'O Ummaḥ of Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Come to the court of Beneficent Allah ﷻ who grants in abundance and forgives even the most severe sin.'

Allah ﷻ then says to His servants, 'O My servants! Ask for whatever you want! I swear by My Honour and Glory! I will grant whatever you ask for about your Hereafter in this gathering (of the Eid-Ṣalāh) today. And whatever you want regarding the world; I will see your betterment (i.e. I will do what is best for you). I swear by My honour! I will conceal your mistakes as long as you abide by my commandments. I swear by My Honour, I will

not humiliate you with the sinners; so return to your homes, forgiven. You have pleased Me and I am pleased with you.’ (*Attarghīb Wattarhīb*, pp. 60, vol. 2, Ḥadīṣ 23)

Night of receiving Eid gift

سُبْحَنَ اللّٰهُ عَزَّوَجَلَّ! Dear Islamic brothers! How kind our Merciful Allah عَزَّوَجَلَّ is to us! He showers His mercy upon us in the whole month of Ramadan and then, He عَزَّوَجَلَّ grants us the happiness of the Eid as soon as this blessed month ends.

According to the foregoing sacred Ḥadīṣ, the night of Eid-ul-Fitr is also called ‘Laīla-tul-Jāizah’, or the ‘Night of Reward’ in which the pious are given their reward. In other words, they are given their ‘Eid Gift.’

Heart will remain alive

The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘Whoever stood (to offer Ṣalāh) in the nights of Eid (Eid-ul-Fitr and Eid-ul-Aḍḥā) in order to earn reward, his heart will not die on the day when hearts (of people) will die.’ (*Sunan Ibn Mājah*, pp. 365, vol. 2, Ḥadīṣ 1782)

Entry into heaven becomes Wājib

Sayyidunā Mu’āz Bin Jabal رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has said, The one spending the following five nights worshipping Allah عَزَّوَجَلَّ, Heaven becomes Wājib for him: the nights of the 8th, 9th and 10th Ṣul-Ḥijjah (3 nights), the night of Eid-ul-Fitr and the 15th night of Sha’bān (Shab-e-Barā-at). (*Attarghīb Wattarhīb*, pp. 98, vol. 2, Ḥadīṣ 2)

According to the Ḥadīṣ narrated by Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا ‘On the day of Eid, the angels make announcement of divine bounties. Allah عَزَّوَجَلَّ showers His mercy and blessing upon people. He عَزَّوَجَلَّ forgives the people that gather for the Eid Ṣalāh. Moreover, it is also announced that whoever desires goodness in worldly life and in the afterlife should ask for it, his desires will surely be satisfied.

If only we learn what to ask for on such sacred occasions when the prayers are likely to be answered! Usually, people ask for the worldly betterment, success, blessing in their sustenance and other worldly benefits only. Besides worldly betterment, we should do ask

for the betterment and goodness of our Hereafter, steadfastness of our faith, death in the state of faith in Madīnah at the feet of the Holy Prophet ﷺ in the form of martyrdom, burial in Jannat-ul-Baqī' and neighbourhood of Beloved Rasūl ﷺ in Jannat-ul-Firdaus without being held accountable.

No one is disappointed

Dear Islamic brothers! Ponder! How important the day of Eid-ul-Fiṭr is! It is the day of divine mercy; no one is disappointed. On one hand, the pious people of Allah عزوجل rejoice over mercy, forgiveness and blessing, while, on the other hand, the worst enemy of mankind, Satan burns in the fire of fury when he sees the believers being blessed with the huge bounties of Allah عزوجل.

Satan loses his senses

Sayyidunā Waḥb Bin Munabbih رضى الله تعالى عنه has said, 'Satan screams and cries on the occasion of Eid every year. Seeing him cry, other Satans gather around him and ask, 'O Master! Why are you so furious and disappointed today?' He replies, 'Regretfully, Allah عزوجل has forgiven the Ummah of Muhammad ﷺ today, so make them indulge in satisfying their carnal desires.' (*Mukāshafa-tul-Qulūb*, pp. 308)

Has Satan succeeded?

Dear Islamic brothers! Did you see that the day of Eid is so tough for Satan that he orders his offspring to make the Muslims indulge in satisfying their carnal desires? Alas! These days, Satan seems to have succeeded in his mission. On the day of Eid, we should be thanking Allah عزوجل by worshipping Him in abundance, but unfortunately, it appears the Muslims have been unaware of the actual concept of Eid. Nowadays, Eid is celebrated by wearing attractive clothes of the latest fashion, and even the clothes bearing the images of living creatures are put on. [It is stated in *Bahār-e-Sharī'at* that offering Ṣalāh wearing such clothes that have images of animals or humans is Makrūh Taḥrīmī (close to Ḥarām). It is Wājib to change such clothes or wear something over them and repeat the Ṣalāh. To wear clothes with images of living creatures is prohibited even when not offering Ṣalāh.

(*Bahār-e-Sharī'at*, pp. 141-142, part 3)

Further, dance-parties are held, different useless and time-wasting fairs and games are arranged in the name of enjoyment, films and dramas are watched at homes and cinemas, and a lot of time and wealth is wasted on such activities that are in contradiction to Shari'ah and Sunnah.

Dear Islamic brothers! These unlawful actions may turn this blessed Eid into a day of warning for the ungrateful. For the sake of Allah عَزَّوَجَلَّ! Have pity on you and give up fashion. Never waste money as Allah عَزَّوَجَلَّ has declared the spendthrift as the brothers of Satan. Therefore, the 26th and 27th verses of Sūrah Banī Isrāīl, part 15 say:

وَلَا تُبْذِرْ تَبْذِيرًا ۚ إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٦﴾

And spend not extravagantly. No doubt, the spendthrifts are the brothers of the devils (Satan).
And the devil is very ungrateful to his Rab عَزَّوَجَلَّ.

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūrah Banī Isrāīl, verse 26, 27)

Difference between human and animal

Dear Islamic brothers! The foregoing verse has made it clear that the Holy Quran strictly condemns the waste of money. Remember! No one can please Allah عَزَّوَجَلَّ by wasting money. The distinguishing factor between humans and animals is wisdom, strategy and far-sightedness. Unlike humans, animals aren't concerned about their 'future', and none of their actions is based on wisdom which has not naturally been granted to them. On the contrary, humans are concerned about their future, and Muslims are concerned about the Hereafter as well. Thus, the one making efforts for the betterment of the Hereafter with proper strategies is, in fact, a wise person, but unfortunately, no effort is made for the betterment of the Hereafter taking advantage of this mortal and transient world. Nowadays, earning wealth, eating excessively and then, sleeping deeply seem to have become people's aim of life.

What is aim of life?

Dear Islamic brothers! The aim of life isn't just to get high degrees, eat, drink and make merry. Instead, there is a very great and sacred aim of our life. Let's ask the Holy Quran,

O the True Book of Allah ﷻ! Please guide and tell us what the aim of our life and death is. The Holy Quran answers:

خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ط

He ﷻ, Who has created death and life that He ﷻ might test you, as to whose work, is excellent among you.

[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūrah Mulk, verse 2)

Therefore, the creation of life and death is aimed at testing humans as to who the more obedient and sincere is.

Delivery at home

Dear Islamic brothers! In order to defend yourself against the attack of Satan, please spend the sacred moments of Eid in the company of the Rasūl's devotees with a Madanī Qāfilaḥ. A true account is presented for your persuasion: An Islamic brother from Jhelum (Punjab, Pakistan) has stated that his wife became pregnant nearly 6 months after the marriage. The doctor expressed serious concern over the case due to the lack of blood in her body, which might lead to a caesarean (an operation). The Islamic brother immediately made the intention of travelling with a Madanī Qāfilaḥ for 30 days. After a few days, he travelled with the Madanī Qāfilaḥ acting upon his intention. **اَلْحَمْدُ لِلّٰهِ ﷻ**! With the blessings of the Madanī Qāfilaḥ, a baby boy was safely born at his house without any operation.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Two spiritual cures for protection of pregnancy

1. Write **لَا إِلَهَ إِلَّا اللَّهُ** 11 times on a bowl (or paper), pour water into it, shake the water and then make the woman drink it. **إِنْ شَاءَ اللَّهُ ﷻ** This will protect her pregnancy. This method is also beneficial to the woman who produces less milk or no milk at

all. It's allowed whether to act upon this method only one day or makes her drink water for many days acting upon the whole process everyday.

2. Write **يَا حَيُّ يَا قَيُّوْمُ** 111 times on a piece of paper and tie it to the stomach of the pregnant woman. Let it remain tied to her stomach until she gives birth (there's no harm in taking it off for a short while, if necessary). **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Her pregnancy will remain safe and a healthy baby will be born.

Eid or Wa'id (warning)

Dear Islamic brothers! Sins may well turn the day of Eid in to a day of 'Wa'id' (warning), which may result in the sinner being punished.

Remember:

لَيْسَ الْعِيدُ لِمَنْ لَبَسَ الْجَدِيدَ إِنَّمَا الْعِيدُ لِمَنْ خَافَ الْوَعِيدَ

Eid isn't for the one wearing new clothes;
Instead, Eid is for the one fearing the divine retribution.

The way in which Auliya **رَحِمَهُمُ اللَّهُ تَعَالَى** would celebrate Eid

Dear Islamic brothers! There is a world of difference between today's Muslim's way of celebrating Eid and that of Auliya. Allah **عَزَّوَجَلَّ** forbid, these days, people regard that wearing new clothes and eating delicious foods is all about Eid whereas our respected Auliya **رَحِمَهُمُ اللَّهُ تَعَالَى** would avoid luxuries of the world and would always oppose their Nafs.

Special food on Eid

Sayyidunā Żunnūn Mişrī **رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ** had not eaten any delicious thing for ten years despite his Nafs' prolonged desire. He **رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ** would often turn down his Nafs' demand. Once, on the sacred night of Eid, his heart suggested that he eat something delicious on the day of Eid. Putting his heart to the test, he **رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ** replied, 'First I'll recite the entire Quran in two Rak'āt of Ṣalāh. O my heart! If you support me in doing so, then I'll eat something delicious tomorrow.'

Therefore, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ succeeded in reciting the whole Quran in two Rak'āt with concentration on Eid and brought delicious food afterwards. As he picked up a morsel and was about to eat it, he suddenly became anxious and put it down without eating. When he was asked about it, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ replied: 'As I was about to eat the food, my Nafs said to me triumphantly, 'At last, I've succeeded in satisfying my 10 year-long desire.' Listening to it, I became anxious and replied, 'If it's so, then I will never let you succeed and I will never eat the delicious food.'

Meanwhile, a man entered the house along with a tray of delicious food and said, 'I prepared this food last night for me. When I slept, my sleeping fate awoke. I was blessed with the vision of the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered, 'If you want to see me on the Day of Judgement as well, take this food to Żunnūn رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ and say to him, 'Muhammad Bin 'Abdullāh Bin 'Abdul Muṭṭalib صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Have reconciliation with your Nafs for a moment and eat a few morsels of this delicious food.' Listening to the order of the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Żunnūn Miṣrī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ immediately started eating the food saying emotionally, 'I am obedient, I am obedient.' (Taẓkira-tul-Auliya, pp. 117)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Our Beloved Rasūl ﷺ feeds us

Dear Islamic brothers! Did you see the pious people of Allah عَزَّوَجَلَّ did not follow their Nafs even on the day of Eid? They did not care about carnal desires and would always remain contented with the will of Allah عَزَّوَجَلَّ. They would avoid the luxuries of this worldly life for the pleasure of Allah عَزَّوَجَلَّ and His Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. These fortunate people are specially fed by Allah عَزَّوَجَلَّ and His Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

We have also learnt from this narration that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is aware of the state of his

Ummah even today. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was watching his beloved servant Sayyidunā Žunnūn Mişrī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي, which is why he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sent one of his servants along with food and message for Sayyidunā Žunnūn Mişrī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي.

*Sarkār khilāṭay ḥayn Sarkār pilāṭay ḥayn
Sultan-o-gadā sab ko Sarkār nibhāṭay ḥayn*

*The Prophet provides for us
And is a great guide for us*

Beautify your soul

Dear Islamic brothers! No doubt, having a bath, wearing new or washed clothes and applying ‘Itr (pure perfume) on Eid all are sacred Sunnaḥs whereby we get the purification of our external body. In addition to this external purification and beauty, we should purify and beautify our souls as well with love and obedience to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and our Merciful Creator عَزَّوَجَلَّ who love us more than even our parents.

Cover of silver foil on filth!

Dear Islamic brothers! Please ponder! If somebody disobeyed Allah عَزَّوَجَلَّ in Ramadan instead of worshipping Him, missed all the fasts, spent the blessed nights partying, playing or watching games such as cricket, table football, video games, reading romantic novels instead of reciting the Holy Quran, listening to songs instead of Na’ats, and messing around the whole month, and then, he celebrates Eid by wearing English dress, it is just like covering impurity in silver paper and putting it on display.

Who deserves Eid celebration?

O devotees of Rasūl! In fact, the fortunate Muslims spending the sacred month of Ramadan fasting, offering Ṣalāḥ and doing other worships deserve the celebration of Eid which is a day of reward for them from Allah عَزَّوَجَلَّ. As for us, we should fear Allah عَزَّوَجَلَّ as we could not properly carry out worship even in this sacred month.

Eid of Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللَّهُ عَنْهُ

On the day of Eid, some people came to the house of Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ to meet and greet him, but the door was closed and the sound of crying was emanating from the house. When the door opened, they asked surprisingly, ‘O Amīr-ul-Muminīn رَضِيَ اللَّهُ تَعَالَى عَنْهُ! Today is Eid and every one is delighted, why are you crying?’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied wiping his tears:

هَذَا يَوْمُ الْعِيدِ وَ هَذَا يَوْمُ الْوَعِيدِ

O People! This is the day of Eid (celebration) as well as the day of Wa’id (warning).

Indeed, this is Eid for the one whose Ṣalāh and fasts have been accepted, but it is the day of Wa’id (warning) for the one whose Ṣalāh and fasts have been rejected and thrown onto his face, and I am crying because:

أَنَا لَا أَدْرِي أَمِنَ الْمَقْبُولِينَ أَمْ مِنَ الْمَطْرُودِينَ

I do not know whether my worship has been accepted or rejected.

Eid kay din ‘Umar yeḥ raw raw kar

Baulay naykaun kī Eid ḥotī ḥay

‘The righteous deserve celebrating Eid’

Was the saying of ‘Umar, on the day of Eid

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Our wishful thinking

اَللّٰهُ اَكْبَرُ! Ponder! Fārūq A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ is one of the only ten fortunate companions who were blessed, during their life, with the glad tidings of entering the Heaven by the owner of Heaven صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ was found crying on the day of Eid just for fear of his worships being rejected.

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! The one who absolutely deserved the celebration of Eid cried fearfully, on the other hand, we talkative, inactive and heedless people who are unable to carry out any worship properly, leave no stone unturned to boast about our so-called ‘piety.’ Those who unnecessarily reveal their worships such as Ṣalāh, fasts, Hajj, services to the Masjid and people etc. should particularly take some lesson from this heart-rending parable. Such people get the news of their social work published in the newspaper along with even their photograph. It seems extremely difficult to change their self-liking frame of mind and make them realize that unnecessarily revealing one’s good deeds may, in some cases, result in the ruin of the good deeds, and in ostentation which may lead to damnation of Hell. Remember! Having photos willingly taken and published in the newspaper is Ḥarām.

May Allah عَزَّوَجَلَّ protect all the Muslims from ostentation, boasting and showing off!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Prince’s Eid

Once on the day of Eid, Sayyidunā ‘Umar Fārūq A’ẓam رَضِيَ اللَّهُ تَعَالَى عَنْهُ saw his son in an old shirt. Saddened by his son’s apparent poor condition, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ began to cry. Seeing his father crying, his son asked, ‘Dear Father! Why are you crying?’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, ‘My son! I’m afraid, your heart will break when the other boys see you in old clothes today on the occasion of Eid.’ His son replied, ‘Dear father! The heart of the one who disobeys Allah عَزَّوَجَلَّ and one’s parents should break; I am hopeful that Allah عَزَّوَجَلَّ will also be pleased with me because you are pleased with me.’ When Sayyidunā ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ listened to it, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ embraced his son and prayed for him. (*Mukāshafa-tul-Qulūb*, pp. 308)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

Eid of princesses

The daughters of Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللَّهُ تَعَالَى عَنْهُ came to him a day before Eid and said, ‘Father! Which clothes are we going to wear tomorrow on Eid?’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ

replied, ‘The same clothes you are wearing right now, wash them and wear them tomorrow again.’ ‘No dear father! Buy new clothes for us’ the girls insisted. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘My dear daughters! Eid is the day when we are supposed to worship and thank Allah عَزَّ وَجَلَّ; wearing new clothes isn’t necessary.’ ‘You’re right father but our friends will taunt us saying that you are wearing the same old cloths even on Eid despite being the daughters of Amīr-ul-Muminīn رَضِيَ اللَّهُ تَعَالَى عَنْهُ!’

Saying so, the girls then began to cry. Compelled by his daughters’ feelings, Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللَّهُ تَعَالَى عَنْهُ called and asked the treasurer to give him a month’s salary in advance, but he refused to do so saying ‘Sir! Are you sure that you will remain alive for another month?’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ thanked and prayed for the treasurer who then left without giving money. Then, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ said to his daughters, ‘My dear daughters! Sacrifice your desires for the pleasure of Allah عَزَّ وَجَلَّ and His Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’

(Ma’dan-e-Akhlāq, pp. 257-258, part 1)

May Allah عَزَّ وَجَلَّ have mercy on him and forgive us without accountability for his sake!

Wearing new clothes on Eid isn’t necessary

Dear Islamic brothers! It became obvious from the previous two parables that wearing fancy clothes on Eid is not necessary; Eid can be celebrated even without them.

اللَّهُ أَكْبَرُ How poor Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللَّهُ تَعَالَى عَنْهُ was! He didn’t save money at all despite being the ruler of such an enormous empire. Further, his treasurer was also an honest and far-sighted person who wisely refused to pay him a month’s salary in advance.

This parable contains a lesson for us as well. If we ever want to ask for our salary in advance, we should also consider as to whether or not we will remain alive till the particular period of time for which we are demanding our salary in advance. Even if we do remain alive, there is no guarantee that we will remain healthy and fit enough to work as it’s often observed that a person suddenly suffers from a lethal disease or becomes injured as a result of an accident. If we have a Madanī frame of mind, we will get cautious about such matters.

In order to develop a Madanī mindset, please travel with Madanī Qāfilaḥs of Dawat-e-Islami. There are great blessings of Madanī Qāfilaḥs! A Madanī blessing which took place during a Madanī Qāfilaḥs is now presented:

Deceased father was blessed

An Islamic brother from Nishtar Basti (Bāb-ul-Madīnah, Karachi) gave the following account: Once I had a dream in which I saw my deceased father in an extremely weak condition. He was wearing no clothes and walking with someone else's support. I got worried. Therefore, I intended to travel with Madanī Qāfilaḥs for three days every month with the intention of Īṣāl-e-Ṣawāb for my father. I began journeys regularly. Three months later, having returned from a Madanī Qāfilaḥ, when I went to sleep, I had a dream in which I saw my father again. This time, I found him smiling, dressed in a green garment. A light rain was also showering on him.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ! The importance of travelling with Madanī Qāfilaḥs became even more evident to me and now I am determined to continue travelling for three days every month with Rasūl's devotees – اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Dear Islamic brothers! Did you see how the fortunate son made an excellent decision to travel with Madanī Qāfilaḥs in sympathy of his deceased father and what a brilliant blessing of the Madanī Qāfilaḥ took place? According to the scholars who interpret dreams (Mu'abbirīn), 'No one can tell a lie in Barzakh (the period from death to resurrection). A deceased person cannot give a false news in dream. They have further said that seeing a deceased person in dream in the state of sickness, weakness or anger indicates punishment, whereas seeing him in a white or green garment indicates that he is happy.'

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Are all dreams believable?

Dear Islamic brothers! Good dreams are certainly good. Remember! A Prophet's dream is based on revelation (Wahī) but the dream of a non-Prophet does not have such credibility and his dream is not regarded as proof. For example, if somebody dreamt that the Holy Prophet ﷺ gave him the glad tidings of entering the Heaven, we cannot still declare that the dreaming person will surely enter the Heaven just on the basis of his dream. No doubt, whoever sees the Holy Prophet ﷺ in a dream has definitely seen him because the devil cannot appear in the form of Rasūlullāh ﷺ and whatever he ﷺ says in the dream is doubtlessly true. However, there is a possibility of mishearing and misunderstanding as a person's senses are weak in dream.

Therefore, one must refer to the ruling of Sharī'ah before carrying out the order given in the dream. If the command given in the dream does not contradict Sharī'ah, it can be fulfilled, still it is not Wājib to do so. On the other hand, if it contradicts Sharī'ah, then it will not be carried out at all. This issue can further be elaborated with the help of the following account:

Was he commanded to drink alcohol or abstain from it?

A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat, reviver of Sunnah, eradicator of Bid'ah, scholar of Sharī'ah, guide of Ṭarīqah, 'Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shah Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰنِ has stated, 'Once a man dreamt that the Prophet of Raḥmah, the Intercessor of Ummah ﷺ ordered him to drink alcohol (Allah عَزَّوَجَلَّ forbid). The dreaming person consulted Sayyidunā Imām Ja'far Ṣādiq عليه رَحْمَةُ اللَّهِ الرَّازِقِ about the interpretation of the dream. Imām Ja'far Ṣādiq عليه رَحْمَةُ اللَّهِ الرَّازِقِ said, "The Noble Rasūl ﷺ prohibited you from drinking alcohol; you misheard.'

Remember! The sinners and the pious are equal in this matter. In other words, a pious person's dream will not necessarily be considered true just because of his piety. Similarly, a sinner's dream will not necessarily be considered unreliable because of his sins. The criterion for true and false dreams has already been explained. *(Derived from Fatāwā Razawīyyah (Jadīd), pp. 100, vol. 5)*

Eid of Ghauš-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ

There is a great lesson for us in each and every act of Auliya of Allah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Our Ghauš-e-A'zam رَحْمَةُ اللَّهِ تَعَالٰی عَلَيْهِ is a great Wali of Allah عَزَّوَجَلَّ, but still he expressed fear and humility on the occasion of Eid for our guidance. Therefore, he said in his Persian couplets:

Khalq gawīd keh fardā Rauz-e-Eid ast

Khūshī darrūh-e-ḥar Momin padīd ast

Darān rauzay keh bā-Īmān bamīram

Mirā dar mulk khud-ān Rauz-e-Eid ast

‘People are saying ‘Tomorrow is Eid! Tomorrow is Eid!’ and everyone is happy, but the day when I leave this world with my faith will actually be the day of Eid for me.’

شَيْخِنَ اللّٰهُ عَزَّوَجَلَّ! Look at his piety and asceticism! He holds an extremely great status, and is the sovereign of all Auliya رَحْمَةُ اللَّهِ تَعَالٰی yet so humble! There is a warning here for us, and we are being taught, ‘Beware! Don’t be heedless regarding your faith; always remain concerned about its safety lest you lose your faith due to your heedlessness and sins.’

Razā kā khātimah bil-khayr hogā

Agar rahmat tayrī shāmil ḥay Yā Ghauš

Razā will have a good end

If the mercy of Ghauš, he gains

(Ḥadāiq-e-Bakhshish)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Eid of a Wali

Sayyidunā Shaykh Najibuddīn رَحْمَةُ اللَّهِ تَعَالٰی عَلَيْهِ Mutawakkil is the brother and caliph of Sayyidunā Shaykh Farīduddīn Ganj Shakar رَحْمَةُ اللَّهِ تَعَالٰی عَلَيْهِ, his title is Mutawakkil (*the one trusting Allah* عَزَّوَجَلَّ). He رَحْمَةُ اللَّهِ تَعَالٰی عَلَيْهِ lived in the city for seventy years and his family led a very comfortable life despite having no apparent means of sustenance. He رَحْمَةُ اللَّهِ تَعَالٰی عَلَيْهِ

remained so engrossed in the remembrance of Allah ﷻ that he ﷺ didn't even know what day or month was, and he didn't even know what the worth of a coin was.

Once many guests came to his house on the day of Eid. Coincidentally, there was no food at his home to serve the guests. He ﷺ went to the upstairs where he ﷺ remembered Allah ﷻ and prayed in his heart in this way, 'Yâ Allah ﷻ! Today is Eid and guests have come to my house.' Suddenly a man appeared and presented a tray full of food and said, 'O Najibuddîn ﷺ! You are famous for your trust (Tawakkul) even among angels, and you are asking for food!' He ﷺ said, 'Allah ﷻ knows that I didn't do so for myself, but for my guests.'

Despite possessing saintly miracle, Sayyidunâ Najibuddîn Mutawakkil ﷺ was extremely humble. Once a man came to meet him travelling a long distance and asked 'Are you Najibuddîn Mutawakkil?' He ﷺ humbly replied, 'I'm Najibuddîn Mutâakkil (*the one eating a lot*).' (*Akhbâr-ul-Akhyâr*, pp. 60)

May Allah ﷻ have mercy on him and forgive us without accountability for his sake!

A form of saintly miracle (Karāmah)

Dear Islamic brothers! Did you see how simply and humbly righteous people would celebrate Eid? We have also learnt from this parable that Allah ﷻ satisfies the needs of His friends from Ghayb. These are all manifestations of His mercy. The sudden availability of food, drink and other necessities of life without any apparent means are a type of saintly miracle. This form of saintly miracle has also been mentioned in the book 'Sharḥ 'Aqā'id-e-Nasafiyyah' which contains a thorough account about different types of saintly miracles. The Auliyã ﷺ have divinely-given powers and saintly miracles. They are so great and pious people that Allah ﷻ fulfils whatever they say or desire.

Eid of generous man

Sayyidunâ 'Abdur Raḥmān Bin 'Amr Al-Awzā'i ﷺ has stated, 'On the night of Eid-ul-Fiṭr, one of my neighbours who was very poor came to my home and requested me to give him some money so that he may celebrate Eid happily with his family.

Consulting my wife, I asked her, 'Should I give him the only twenty five dirhams I have saved to meet the needs of our family on the occasion of Eid? Allah ﷺ will give us more.' My pious wife suggested that I help the destitute neighbour, so I gave him the twenty five dirhams. Extremely delighted he went making Du'a for us.

Shortly after his departure, another person came and held my feet, and told me crying that he was my father's escaped slave. He further said that he had returned because his conscience pricked him. Offering me the twenty five dinars which he had earned, he requested me to accept them. Accepting the dinars, I freed him. I then said to my wife, 'Look (the Mercy of Allah ﷺ)! He has given us dinars in exchange for dirham.' (In the past, silver coins used to be called dirham while gold ones used to be called dinars).

May Allah ﷺ have mercy on them and forgive us without accountability for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Salām upon one who helped the needy

Dear Islamic brothers! Did you see how Merciful and Beneficent Allah ﷺ is! Look! How He ﷺ instantly rewarded twenty five dinar to the one who gave twenty five dirham in His path. Further, we have also learnt that Auliya رَحْمَةُ اللَّهِ تَعَالَى were extremely self-sacrificing, they would make sacrifice wholeheartedly for other Muslims. They had extreme love for Allah ﷺ and His Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. They knew that Islam teaches us the message of mutual sympathy and cooperation. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is mercy for the whole world, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blesses everyone. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would take special care of the poor, needy and orphans.

شُبْحَنَ اللَّهُ عَزَّوَجَلَّ! He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is so great that he is the most respectable after Allah ﷺ and so humble that he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would help even the one everyone had left alone.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Power of hearing regained

Dear Islamic brothers! In order to light the candle of love and reverence for the Holy Prophet ﷺ in your heart and gain the true happiness of Eid, if possible, please travel with Sunnah-Inspiring Madanī Qāfilaḥ of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah, on the night of Eid in the company of Rasūl's devotees.

There are countless blessings of Madanī Qāfilaḥs. Therefore, an Islamic brother from Bāb-ul-Madīnah Karachi gave the following account: A deaf Islamic brother attended the three day Sunnah-Inspiring Ijtimā' of Dawat-e-Islami held in Quetta and travelled with a three day Madanī Qāfilaḥ afterwards in the company of the Rasūl's devotees to learn the Sunnah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! He regained his power of hearing during the blessed journey and he could now hear normally.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ṣadaqaḥ-e-Fiṭr is Wājib

The Prophet of Raḥmah, the Intercessor of Ummah ﷺ ordered a person to make the announcement in the whole city of Makkaḥ that 'Ṣadaqaḥ-e-Fiṭr is Wājib.'

(Jāmi' Tirmizī, pp. 151, vol. 2, Ḥadīṣ 674)

Ṣadaqaḥ-e-Fiṭr is Kaffārah for useless speech

Sayyidunā Ibn 'Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'The Holy Prophet ﷺ declared Ṣadaqaḥ-e-Fiṭr Wājib so that it would cleanse (our) fasts from useless and immoral speech and that it would provide the poor with food.' (Sunan Abī Dāwūd, pp. 158, vol. 2, Ḥadīṣ 1609)

Fasts remain suspended

Sayyidunā Anas Bin Mālīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has said, 'Man's fast

remains suspended (i.e. hanging) between the earth and sky unless Şadaqaḥ-e-Fiṭr is paid.’
(*Kanz-ul-‘Ummāl*, pp. 253, vol. 8, *Ḥadīṣ* 24124)

Sixteen Madanī pearls of Fiṭraḥ

1. Paying Şadaqaḥ-e-Fiṭr is Wājib for every such Muslim man and woman who is a Sahib-e-Niṣāb provided that the bare necessities of life (Ḥājāt-e-Aṣliyyaḥ) are excluded from their Niṣāb (wealth, possessions). (*Fatāwā ‘Ālamgīrī*, pp. 191, vol. 1)
2. A Sahib-e-Niṣāb is the one who possesses 7.5 Tolas of gold or 52.5 Tolas of silver or the money or goods equivalent to 52.5 Tolas of silver (excluding bare necessities). Note that one Tola is equivalent to 11.664 grams.
3. Sanity and puberty are not the conditions for Şadaqaḥ-e-Fiṭr to become Wājib. If even a child or an insane person is Sahib-e-Niṣāb, their guardians should pay (the Şadaqaḥ-e-Fiṭr) from their wealth on their behalf. (*Rad-dul-Muḥṭār*, pp. 312, vol. 3)

Though there is the same amount of Niṣāb for Şadaqaḥ-e-Fiṭr as for Zakāḥ (as stated above), there is no such condition for Şadaqaḥ-e-Fiṭr as increase in wealth and the passing of a whole year. Likewise, if there are such things that are surplus to requirements (for example, such domestic things that are not used daily) and, if their value reaches the level of Niṣāb, Şadaqaḥ-e-Fiṭr will be Wājib on account of these things. (*Waqār-ul-Fatāwā*, pp. 385, vol. 2) This difference between the Niṣāb of Zakāḥ and that of Şadaqaḥ-e-Fiṭr depends upon the condition of a person.

4. In addition to paying his own Şadaqaḥ-e-Fiṭr, it is also Wājib for a Sahib-e-Niṣāb man to pay Şadaqaḥ-e-Fiṭr on behalf of his young children (who are minors). If he has any insane child, he has to pay on behalf of that child as well, even if the insane child has reached puberty. However, if the insane child or young children are Sahib-e-Niṣāb, the Şadaqaḥ may be paid from their own wealth. (*Fatāwā ‘Ālamgīrī*, pp. 192, vol. 1)
5. It is not Wājib for a Sahib-e-Niṣāb man to pay the Fiṭraḥ for his wife, parents, younger brothers and sisters and other relatives. (*Fatāwā ‘Ālamgīrī*, pp. 193, vol. 1)
6. In case of father’s demise, it is Wājib for the grandfather to pay the Şadaqaḥ-e-Fiṭr for his poor and orphan grandsons and granddaughters. (*Durr-e-Mukhtār*, *Rad-dul-Muḥṭār*, pp. 315, vol. 2)

7. It is not Wājib for a mother to pay Ṣadaqaḥ-e-Fiṭr on behalf of her young children. *(Rad-dul-Muḥtār, pp. 315, vol. 3)*
8. It is not Wājib for a father to pay the Ṣadaqaḥ-e-Fiṭr for his sane and adult offspring. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, pp. 317, vol. 3)*
9. If somebody did not fast in Ramadan either due to any valid exemption or, Allah عَزَّوَجَلَّ forbid, without a valid reason, Ṣadaqaḥ-e-Fiṭr will still be Wājib for him provided he is a Sahib-e-Niṣāb. *(Rad-dul-Muḥtār, pp. 315, vol. 3)*
10. Ṣadaqaḥ-e-Fiṭr will be valid if a man pays it on behalf of his wife or adult offspring (whose necessities like food, clothing etc. he is responsible for) even without their permission. However, if he is not responsible for their necessities, for example, he has a married son who lives in his own home along with his family and affords his expenses himself (food, clothing etc.), then paying Fiṭraḥ on behalf of such offspring without his permission will not be valid.
11. If a wife pays her husband's Fiṭraḥ without his order, it will be invalid. *(Baḥār-e-Sharī'at, pp. 69, part 5)*
12. Ṣadaqaḥ-e-Fiṭr is Wājib for every such Muslim who is Sahib-e-Niṣāb at the time of Ṣubḥ-e-Ṣādiq (dawn) on the day of Eid-ul-Fiṭr. If someone becomes Sahib-e-Niṣāb after Ṣubḥ-e-Ṣādiq it is not Wājib for him to pay the Fiṭraḥ. *(Fatāwā 'Ālamgīrī, pp. 192, vol. 1)*
13. Though the preferable time for paying Ṣadaqaḥ-e-Fiṭr is that it be paid on Eid after Ṣubḥ-e-Ṣādiq before offering Eid Ṣalāḥ, if it is paid on the night of Eid (before Ṣubḥ-e-Ṣādiq) or any day during Ramadan or even before Ramadan it will still be valid. All these cases are permissible. *(Fatāwā 'Ālamgīrī, pp. 192, vol. 1)*
14. If the day of Eid passed and somebody did not pay the Fiṭraḥ, the Fiṭraḥ will not lapse on this account. Fiṭraḥ will be considered valid whenever it is paid in the whole life. *(ibid)*
15. Ṣadaqaḥ-e-Fiṭr can be spent only where Zakāḥ can be spent. In other words, Fiṭraḥ can be given to only those whom Zakāḥ can be given to. *(Fatāwā 'Ālamgīrī, pp. 194, vol. 1)*

16. It is not permissible to give Ṣadaqaḥ-e-Fiṭr to the honourable descendants of the Holy Prophet ﷺ.

Amount of Ṣadaqaḥ-e-Fiṭr

1.920 Kilograms of wheat or its flour or the money equivalent to the value of this much wheat is the amount of one Ṣadaqaḥ-e-Fiṭr.

Thousand Nūr enter grave

According to a narration, whoever recites ‘سُبْحَنَ اللَّهِ وَبِحَمْدِهِ’ 300 times on the day of Eid and then sends its reward to the souls of all the deceased Muslims, thousand Nūr will enter the grave of every Muslim. Further, when the reciter dies, a thousand Nūr will enter his grave as well. (This can be recited on both Eids). (*Mukāshafa-tul-Qulūb*, pp. 308)

A Sunnah before Eid Ṣalāḥ

Dear Islamic brothers! Now the acts that are Sunnah on the occasion of both Eid (Eid-ul-Fiṭr and Eid-ul-Aḍḥā) are described.

Sayyidunā Buraīdah رضى الله تعالى عنه has stated, ‘On the day of Eid-ul-Fiṭr, the Holy Prophet ﷺ would go to offer Eid Ṣalāḥ after eating something, whereas on Eid-ul-Aḍḥā, he ﷺ would not eat anything unless he ﷺ had offered Eid-Ṣalāḥ.’ (*Jāmi’ Tirmizī*, pp. 70, vol. 2, Ḥadīṣ 542)

Similarly, in *Bukhārī*, there is another Ḥadīṣ narrated by Sayyidunā Anas رضى الله تعالى عنه, ‘On the day of Eid-ul-Fiṭr, the Beloved and Blessed Prophet ﷺ would not go until he ﷺ ate a few dates in odd numbers.’ (*Ṣaḥīḥ Bukhārī*, pp. 328, vol. 1, Ḥadīṣ 953)

It is narrated by Sayyidunā Abū Ḥurairah رضى الله تعالى عنه that the Holy Prophet ﷺ would go to offer Eid Ṣalāḥ from one path and would return from the other one. (*Jāmi’ Tirmizī*, pp. 69, vol. 2, Ḥadīṣ 541)

Method of offering Eid Ṣalāḥ (Ḥanafī)

First make the following intention: ‘I intend to offer two Rak’at Ṣalāḥ of Eid-ul-Fiṭr (or Eid-ul-Aḍḥā) with six additional Takbīrāt, for the sake of Allah عَزَّوَجَلَّ following this Imām.’

Having made the intention, raise the hands up to the ears, utter **اللَّهُ أَكْبَرُ** and then fold the hands below the navel and recite the Ṣanā. Then raise your hands to your ears, utter **اللَّهُ أَكْبَرُ** and leave them at sides; then raise hands to ears again, utter **اللَّهُ أَكْبَرُ** and leave them at sides; then raise hands to ears once again, utter **اللَّهُ أَكْبَرُ** and fold them. In short, hands will be folded after first and fourth Takbīr while they will be left at sides after second and third Takbīr. In other words, hands will be folded when something is to be recited in Qiyām after Takbīr, while they will be left at sides when nothing is to be recited. *(Derived from Durr-e-Mukhtār, Rad-dul-Muhtār, pp. 66, vol. 3)* Then, the Imām is to recite Ta’awwuz and Tasmiyyah in low voice whereas Sūrah Fātiḥah and another Sūrah will be recited loudly. Thereafter, he will perform Rukū’. In the second Rak’at, the Imām is to first recite Sūrah Fātiḥah and another Sūrah aloud.

After the recitation, the Imām as well as all the Muqtadīs (followers) will utter three Takbīrāt (the Imām would utter loudly and the followers in low voice) raising their hands to the ears each time and leaving them at sides. Then Rukū’ will be performed with the fourth Takbīr without raising hands and the rest of the Ṣalāḥ will be completed as per usual method. To stand silent between every two Takbīrāt for the amount of time in which **سُبْحَنَ اللَّهِ** can be uttered thrice is necessary.’ *(Fatāwā ‘Ālamgīrī, pp. 150, vol. 1)*

What to do if somebody misses a part of Eid Jamā’at?

If someone joins the Jamā’at in the first Rak’at after the Imām had uttered the Takbīrāt, he should utter the three Takbīrāt (other than the Takbīr-e-Taḥrīmah) instantly even if the Imām has commenced recitation. Utter only three Takbīrāt even though the Imām had uttered more than three Takbīrāt. If the Imām bent for Rukū’ before you uttered Takbīrāt, then don’t utter them in a standing posture. Instead, perform Rukū’ with the Imām and utter the Takbīrāt in the Rukū’. However, if the Imām is in Rukū’ and you think that you can utter the Takbīrāt and join the Imām in Rukū’, then utter them whilst

you are standing, otherwise, utter **اللَّهُ أَكْبَرُ**, perform Rukū' and then utter the Takbīrāt in Rukū'. If the Imām raises his head from Rukū' before you finish the Takbīrāt in Rukū' then do not utter the remaining Takbīrāt; they are no longer required.

If you joined the Jamā'at after the Imām had performed the Rukū' then do not utter the Takbīrāt, utter them when you offer the remaining part of your Ṣalāh (after the Imām has performed Salām). Do not raise your hands when uttering the missed Takbīrāt in Rukū'.

If you join the Jamā'at in the second Rak'at, then don't utter the missed Takbīrāt of the first Rak'at now, instead, utter them when you perform the remaining part of your Ṣalāh. Likewise, if you succeed in uttering the Takbīrāt of the second Rak'at with the Imām, its all right, otherwise, the same ruling as mentioned above with regard to the first Rak'at would apply. *(Derived from Durr-e-Mukhtār & Rad-dul-Muhtār, pp. 55, 56, 57, vol. 3)*

What to do if someone misses whole Jamā'at?

If someone missed the whole Jamā'at of Eid-Ṣalāh, whether he couldn't join the Jamā'at at all or his Ṣalāh became invalid due to any reason after joining, then if possible, he should join Jamā'at elsewhere; otherwise he cannot offer it (without Jamā'at). However, it is preferable for him to offer four Rak'āt of Chāsht Ṣalāh. *(Durr-e-Mukhtār, pp. 58, 59, vol. 3)*

Rulings for Eid sermon

After the Eid Ṣalāh, the Imām should deliver two sermons. The acts that are Sunnah for the Jumu'aḥ sermon are also Sunnah for the Eid sermon. Likewise, the acts that are Makrūh for the Jumu'aḥ sermon are also Makrūh for the Eid sermon. There are only two differences between these two sermons. Firstly, it is a Sunnah for the Imām not to sit before the first sermon of Eid Ṣalāh whereas Imām's sitting before first sermon of Jumu'aḥ is a Sunnah. Secondly, in the Eid sermon, it is a Sunnah for the Imām to recite **اللَّهُ أَكْبَرُ** nine times before the first sermon, seven times before the second sermon and fourteen times before coming down from the pulpit while uttering these Takbīrāt is not Sunnah for Jumu'aḥ sermon. *(Durr-e-Mukhtār, pp. 57-58, vol. 3 - Bahār-e-Sharī'at, pp. 109, part 4)*

Twenty one Mustahabbāt of Eid

Following acts are Mustahab on the Eid day:

1. To get hair cut (get your hair cut according to Sunnah, not according to the English styles).
2. To cut nails.
3. To have a bath.
4. To use Miswāk (this is in addition to the one used during Wuḍū).
5. To wear nice clothes, either new or washed ones.
6. To apply perfume.
7. To wear a ring (Islamic brothers are allowed to wear only one silver ring which weighs less than 4.5 Masha. There must be only one gem in the ring; they shouldn't wear the ring without a gem either; there is no limit for the weight of the gem. They are not allowed to wear more than one ring. Men cannot wear the ring made of any other metal except silver with the afore-mentioned conditions).
8. To offer Salāt-ul-Fajr in the Masjid of one's locality.
9. To eat some dates in odd numbers such as 3, 5, 7 etc. before going to offer Eid-ul-Fiṭr Ṣalāh. If dates are not available, then eat something sweet. If nothing is eaten before the Ṣalāh, there will be no sin, but if nothing is eaten till Salāt-ul-'Ishā, he will be rebuked.
10. To offer the Eid Ṣalāh at a place that is designated for offering the Eid Ṣalāh.
11. To go to the designated place for Eid Ṣalāh on foot.
12. Although there is no harm in using conveyance, walking on foot is better for those who can do so; there is no harm at all in returning by conveyance.

13. To go to the designated place for Eid Ṣalāḥ from one path and returning from the other path.
14. To pay Ṣadaqaḥ-e-Fiṭr before the Eid Ṣalāḥ (this is better, but if you couldn't pay it before the Eid Ṣalāḥ, pay it after the Ṣalāḥ).
15. To express happiness.
16. To donate Ṣadaqaḥ in abundance.
17. To head towards the designated place for Eid Ṣalāḥ calmly, in a dignified manner, with lowered gaze.
18. To congratulate each other.
19. To embrace and to shake hands with one another after the Eid Ṣalāḥ as Muslims usually do. It is a good act because it expresses happiness. (*Baḥār-e-Sharī'at*, pp. 71, part 4) However, embracing a young attractive boy may lead to allegation.
20. In most cases, there are the same rulings for Eid-ul-Aḍḥā as for Eid-ul-Fiṭr. However, there are a few differences; for example, it is Mustahab not to eat anything before the Eid Ṣalāḥ on Eid-ul-Aḍḥā regardless of whether or not one is performing the sacrifice (of cattle), but if one eats something, still there is no harm.
21. To utter the following Takbīr in low voice while on your way to the designated place for Eid Ṣalāḥ to offer Eid-ul-Fiṭr Ṣalāḥ, and to utter it loudly while heading for the designated place for Eid Ṣalāḥ to offer Eid-ul-Aḍḥā Ṣalāḥ.

اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط
 لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط وَلِلَّهِ الْحَمْدُ ط

Translation: Allah عَزَّوَجَلَّ is the greatest. Allah عَزَّوَجَلَّ is the greatest. There is none worthy to worthy of worship except Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ is the greatest. Allah عَزَّوَجَلَّ is the Greatest and all the praise is for Allah عَزَّوَجَلَّ.

I did not use to offer even Eid Ṣalāh

Dear Islamic brothers! Gain the privilege of performing I'tikāf every year, and attain the blessings of Ramadan. Travel with a Madanī Qāfilaḥ in the company of the devotees of Rasūl to multiply the happiness of Eid and avoid different types of sins openly committed on the occasion of Eid these days.

An extremely pleasant blessing of a Madanī Qāfilaḥ is presented for your persuasion and motivation. An Islamic brother (about 25 years old) living near the main Korangi Road in Bāb-ul-Madīnah, Karachi gave the following account:

I used to work in a garage. Even though repairing vehicles is basically a permissible occupation, it's extremely difficult to avoid sins these days. Those who have worked in garages would be well aware that the environment of garages is extremely filthy and earning Ḥalāl money for mechanics is like getting blood out of a stone nowadays. As a result of the filthy environment and unlawful earning, I did not offer even Jumu'aḥ and Eid Ṣalāh. I'd spend the whole night watching films and dramas; I would commit every minor and major sin.

Fortunately, once I listened to an audio-cassette of a Sunnah-Inspiring speech namely 'Allah ﷻ *kī Khufyāḥ Tadbīr*' released by Maktaba-tul-Madīnah, which proved to be a turning point in my life. Thereafter, I was blessed with the privilege of performing I'tikāf in Ramadan and travelling with a three day Madanī Qāfilaḥ in the company of the Rasūl's devotees. Due to the blessing of I'tikāf and Madanī Qāfilaḥ, اَلْحَمْدُ لِلّٰهِ ﷻ! I have joined the Madanī environment of Dawat-e-Islami. I now offer all five Ṣalāh. Millions of thanks to Allah ﷻ who has enabled a sinner like me, who did not use to offer even Jumu'aḥ and Eid Ṣalāh, to call and persuade others to offer Ṣalāh.

اَلْحَمْدُ لِلّٰهِ ﷻ! (At the time of giving this statement) I am making my contribution to the Madanī working of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah as the head of the Żailī Mushāwarat of a Masjid.

*Bhāi gar chāhtay ho Namāzayn parhūn,
Madanī Māḥaul mayn kar lo tum I'tikāf
Naykiyaun mayn tamannā hay āgay barhūn
Madanī Māḥaul mayn kar lo tum I'tikāf*

*If you desire steadfastness in offering Ṣalāh
Do I'tikāf in the Madanī environment
If you aspire to perform good deeds
Do I'tikāf in the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Yā Allah عَزَّوَجَلَّ! Enable us to celebrate Eid according to the Sunnah, and grant us the Madanī Eid of Hajj and seeing the city of Madīnah as well as the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ again and again!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Drops of mercy showered on me

A 22-year-old Islamic brother of Korangi, Bāb-ul-Madīnah, Karachi gave the following account: Unfortunately, I had indulged in many evils such as missing Ṣalāh, watching film and dramas, fashion and company of wicked friends. I was a spoilt youngster whose precious life was passing in sins.

The crescent of Ramadan (1426 A.H.) appeared and the rain of the mercy of Allah عَزَّوَجَلَّ began to shower. Some drops of mercy showered on me as well and I performed collective I'tikāf during the last ten days of Ramadan in the Karīmiyyah Qādiriyyah Masjid of Korangi, Bāb-ul-Madīnah, Karachi.

The prolonged dark night of my life's autumn began to turn into the bright morning of the spring. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Participation in the collective I'tikāf changed my life-style altogether. I not only repented of all the sins, began to offer Ṣalāh, grew beard, began to wear the turban but I also travelled with a 30-day Sunnah-Inspiring Madanī Qāfilah of

Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah in the company of Rasūl's devotees.

اَللّٰهُمَّ صَلِّ عَلٰى عَزَّوَجَلَّ! At present, I am carrying out the Madanī work of Dawat-e-Islami as a Zāilī Qāfilah responsible in a Masjid. May Allah عَزَّوَجَلَّ grant me steadfastness in my dear and beloved Dawat-e-Islami until my last breath!

*Marz-e-‘iṣyān say chuiḥkārā gar chāḥiye,
Madanī Māḥaul mayn kar lo tum I’tikāf
Bandagī kī bhī lazzat agar chāḥiye,
Madanī Māḥaul mayn kar lo tum I’tikāf*

*If you desire recovery from the disease of sins
Do I’tikāf in the Madanī environment
If you aspire to have pleasure in worship
Do I’tikāf in the Madanī environment*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Announcement of Day

Sayyidunā Imām Bayḥaqī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِی has stated in *Shu’ab-ul-Īmān*: The Prophet of Raḥmah, the Intercessor of Ummah صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has said: The day makes the announcement daily at the time of sunrise, ‘If you want to perform any good deed today, then do it because I will never come back.’

(*Shu’ab-ul-Īmān*, vol. 3, pp. 386, Ḥadīṣ 3840)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Excellence of Nafl Fasts

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has stated: On the Day of Judgement, there would be no shade other than the ‘Arsh of Allah عَزَّوَجَلَّ. Three types of people would be under the shade of the ‘Arsh. He ﷺ was asked, ‘Yā Rasūlallāh ﷺ! Who are the people that would be under the shade?’ He ﷺ replied: ‘(1) The person removing the difficulty of any of my followers (2) The one reviving my Sunnah (3) The one reciting Ṣalāt upon me in abundance.’ (*Al-budur-us-Sāfirah fil-Umūr-il-Ākhirah*, pp. 131, Ḥadīṣ 366)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Religious and worldly benefits of Nafl fasts

Dear Islamic brothers! In addition to Farḍ fasts, we should also make a habit of having Nafl fasts as there are countless religious and worldly benefits for us in doing so.

There is so much reward in it that one feels like fasting abundantly. The religious benefits include protection of faith, protection from Hell and the attainment of Heaven. As for the worldly benefits, they include saving of time and money (the time and money spent on eating and drinking), a healthy digestive system, protection from many illnesses and, above all, the pleasure of Allah عَزَّوَجَلَّ.

Glad tidings of forgiveness for fasting people

Allah ﷻ says in the 35th verse of Sūrah Aḥzāb:

وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَفِظِينَ فُرُوجَهُمْ وَالْحَفِظَاتِ
وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

And fasting men and women, and men and women who guard their chastity and men and women who remember Allah ﷻ much, for all of them Allah ﷻ has prepared forgiveness and great reward.

[Kanz-ul-Īmān (Translation of Quran)] (Part 22, Sūrah Aḥzāb, verse 35)

Allah ﷻ says in the 24th verse of Sūrah Ḥāqqah, part 29:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

Eat and drink with immense relish, recompense for that which you sent forth in the days gone by.

[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūrah Ḥāqqah, verse 24)

Sayyidunā Wakī' رحمه الله تعالى عليه has stated, ‘The words ‘the days gone by’ mentioned in this verse refer to the days of fasting in which people abstain from eating and drinking.’

(Al-Mutajir-ul-Rābi' fī Ṣawāb-il-‘Amal-iṣ-Ṣāliḥ, pp. 335)

EIGHTEEN BENEFITS OF NAFL FASTS

Unique tree in Paradise

1. Sayyidunā Qāis Bin Zāid Juḥannī رحمه الله تعالى عنه has narrated the following statement of the Noble Prophet ﷺ: Whoever keeps a Nafl fast, Allah ﷻ will create a tree in Heaven for him, the fruit of the tree will be smaller than a pomegranate and larger than an apple. It will be as sweet as honey (that has not been separated from

its comb) and as delicious as (pure) honey (that has been separated from its comb). On the Day of Judgement, Allah ﷺ will feed the fruits of this tree to the fasting person. (*Mu'jam Kabīr*, pp. 366, vol. 18, Ḥadīṣ 935)

Forty years away from Hell

2. The Prophet of Raḥmah, the Intercessor of Ummah ﷺ has stated, 'Whoever keeps a Nafl fast expecting reward, Allah ﷺ will move him as far away from Hell as is the distance of 40 years.' (*Kanz-ul-'Ummāl*, pp. 255, vol. 8, Ḥadīṣ 24148)

Fifty years distance away from Hell

3. The Beloved and Blessed Prophet ﷺ has stated, 'Whoever keeps a Nafl fast for the pleasure of Allah ﷺ, Allah ﷺ will make the distance, between him and Hell, a fast (horse) rider covers in fifty years.' (*Kanz-ul-'Ummāl*, pp. 255, vol. 8, Ḥadīṣ 24149)

More reward than earth full of gold

4. The Prophet of Raḥmah, the Intercessor of Ummah ﷺ has stated: If someone keeps a Nafl fast and (even if he) is given the whole earth full of gold (as a reward) his reward will still remain incomplete, he will be given his reward on the Day of Judgement only. (*Musnad Abī Ya'lā*, pp. 353, vol. 5, Ḥadīṣ 6104)

Far away from Hell

5. Sayyidunā 'Utbaḥ Bin 'Abd-e-Sulamī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasūlullāh ﷺ has stated: 'Whoever keeps one Farḍ fast in the path of Allah ﷺ, Allah ﷺ will put him as far away from Hell as is the distance between the seven earths and the seven skies. Whoever keeps a Nafl fast, Allah ﷺ shall put him as far away from Hell as is the distance between the earth and the sky.' (*Mu'jam Kabīr*, pp. 120, vol. 17, Ḥadīṣ 295)

Excellence of one fast

6. Sayyidunā Abū Ḥurairah رضي الله تعالى عنه has narrated the following merciful statement of the Holy Prophet صلى الله تعالى عليه وآله وسلم: Whoever fasts a day for the pleasure of Allah عز وجل, Allah عز وجل puts him as far away from Hell as is the distance covered by a baby crow flying continuously till it grows old and dies. (*Musnad Imām Aḥmad*, pp. 619, vol. 3, *Ḥadīṣ 10810*)

Best deed

7. Sayyidunā Abū Umāmah رضي الله تعالى عنه has stated that he asked, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! Tell me any act (that will benefit me).’ He صلى الله تعالى عليه وآله وسلم replied, ‘Keep fasts because no other deed is like it.’ He asked again, ‘Tell me any act.’ He صلى الله تعالى عليه وآله وسلم replied, ‘Keep fasts because no other deed is like it.’ He asked once again, ‘Tell me any act.’ He صلى الله تعالى عليه وآله وسلم replied, ‘Keep fasts because no other deed is like it.’ (*Sunan Nasāī*, pp. 166, vol. 4)
8. It is stated in another narration that he رضي الله تعالى عنه asked the Noble Rasūl صلى الله تعالى عليه وآله وسلم, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! Tell me such an act that benefits me.’ He صلى الله تعالى عليه وآله وسلم replied, ‘Make fast obligatory for you because there is nothing like it.’ (*ibid*)
9. It is stated in one more narration that he رضي الله تعالى عنه asked, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! Tell me such an act that leads me to the Heaven.’ He صلى الله تعالى عليه وآله وسلم replied, ‘Make fast obligatory for you because there is no other deed like it.’ (*Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Hibbān*, pp. 179, vol. 5, *Ḥadīṣ 3416*)

The narrator has said, ‘Smoke was never seen at the house of Sayyidunā Abū Umāmah رضي الله تعالى عنه during the day except on the occasion of the arrival of guests. (In other words he didn’t eat during the day because he would always fast). (*Al-Mutajir-ul-Rābi’ fī Ṣawāb-il-‘Amal-iṣ-Ṣāliḥ*, pp. 338)

Travel, you’ll become rich

10. Sayyidunā Abū Ḥurairah رضي الله تعالى عنه has reported that the Holy Prophet صلى الله تعالى عليه وآله وسلم has said: ‘Do Jihad, you will become self-sufficient. Keep fast, you will become healthy. Travel, you will become rich.’ (*Mu’jam Awsaṭ*, pp. 1460, vol. 6, *Ḥadīṣ 8312*)

Fasting people will be delighted on Judgement Day

11. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘On the day of resurrection, fasting people will rise from their graves and be recognised by the fragrance of fasts. There shall be jugs of water on which there will be seals of musk, and the fasting people shall be told, ‘Eat, you were hungry yesterday; drink, you were thirsty yesterday; rest, you were tired yesterday.’ So they shall eat and rest, whereas other people shall be facing the difficulties of accountability in the state of thirst. (*Kanz-ul-‘Ummāl*, pp. 313, vol. 8, *Ḥadīṣ 23639 / Al-Tadwīn fī Akhbāri Qazwīn*, pp. 326, vol. 2)

Dining cloth of gold

12. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ has said: ‘Every hair of a fasting person makes Tasbīḥ for him. On the Day of Judgement, there shall be a mat of gold embroidered with pearls and gems and it will be as large as the earth. It will be full of Heavenly foods, drinks and fruits. The fasting people will eat and enjoy themselves whereas other people shall be facing the difficulties of accountability.’ (*Firdaus - bimā’ Šaur-ul-Khaṭṭāb*, pp. 490, vol. 5, *Ḥadīṣ 8853*)

Fasting people will eat on Judgement Day

13. Sayyidunā ‘Abdullāḥ Bin Rubāḥ رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘On the Day of Judgement, dining-mats shall be laid, and the fasting people will be eating from them before every one else.’ (*Muṣannaḥ Ibn Abī Shaybah*, pp. 424, vol. 2, *Ḥadīṣ 10*)

Fasting people shall enter Heaven

14. Sayyidunā Ḥuẓayfah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one reciting the Kalimah for the pleasure of Allah عَزَّوَجَلَّ will enter Heaven, and will die with Kalimah (Īmān). The one fasting for the pleasure of Allah عَزَّوَجَلَّ will also die with it and will enter Heaven; and the one giving charity for the pleasure of Allah عَزَّوَجَلَّ will also die with it and will enter Heaven.’ (*Musnad Imām Aḥmad*, pp. 90, vol. 9, *Ḥadīṣ 23384*)

Excellence of fasting on extremely hot day

15. Sayyidunā Ibn ‘Abbās رضي الله تعالى عنهما has stated that the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صلى الله تعالى عليهما وآله وسلم sent Sayyidunā Abū Mūsā رضي الله تعالى عنه for a sea-battle. One dark night, when the sails of the ship had been removed, a voice was heard from Ghayb, ‘O people of the ship! Stop! Shall I tell you what Allah عز وجل has decided for Himself?’ Sayyidunā Abū Mūsā رضي الله تعالى عنه said, ‘If you can, do tell us?’ The voice said, ‘Allah عز وجل has decided that whoever bears thirst on an extremely hot day for His pleasure, Allah عز وجل will give him water to drink on the day of extreme thirst (Judgement Day).’

Imām Abū Bakr ‘Abdullāh Al-Ma’rūf Ibn Abid-Dunyā has stated in *Kitāb-ul-Jū’* ‘Ever since the day Sayyidunā Abū Mūsā رضي الله تعالى عنه heard the voice of Ghayb, he would fast even on such a hot day when other people would normally take off their extra clothes (due to extreme heat).’ (*Attarghib Wattarḥīb*, pp. 51, vol. 2, Ḥadīṣ 18)

Reward for patient fasting person seeing others eating

16. Sayyidatunā Umm-e-Anṣāriyyah رضي الله تعالى عنها has stated, ‘Once the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صلى الله تعالى عليهما وآله وسلم came to me, I presented some food to him. He صلى الله تعالى عليهما وآله وسلم said, ‘You also eat.’ I replied, ‘I have kept fast.’ Rasūlullāh صلى الله تعالى عليهما وآله وسلم said, ‘Angels keep making Du’ā for the fasting person’s forgiveness as long as someone eats before him.’ The following words are also stated in another narration, ‘Until the eater fills his stomach.’ (*Al-Iḥsān bittartīb Ṣaḥīḥī Ibn Hibbān*, pp. 181, vol. 5, Ḥadīṣ 3421)
17. Sayyidunā Buraīdah رضي الله تعالى عنه has narrated that the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صلى الله تعالى عليهما وآله وسلم said to (Sayyidunā) Bilāl رضي الله تعالى عنه, ‘O Bilāl! Come and have breakfast.’ Sayyidunā Bilāl رضي الله تعالى عنه replied, ‘I have kept fast.’ Rasūlullāh صلى الله تعالى عليهما وآله وسلم said, ‘We are eating our sustenance while the sustenance of Bilāl (رضي الله تعالى عنه) is increasing in Paradise.’ He صلى الله تعالى عليهما وآله وسلم then said, ‘O Bilāl! Do you know that angels keep making Du’ā for the fasting person’s forgiveness and his bones make Tasbīḥ as long as someone eats before him?’ (*Sunan Ibn Mājah*, pp. 348, vol. 2, Ḥadīṣ 1749)

Excellence of dying whilst fasting

18. Sayyidatunā ‘Āishah Ṣiddiqāh رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever dies in the state of fast, Allah عَزَّوَجَلَّ will record (the reward of) fasts till the Day of Judgement in his book of deeds.’
(*Firdaus - bimā’ Šaur-ul-Khaṭṭāb*, pp. 504, vol. 3, Ḥadīṣ 5557)

Death during righteous deed

سُبْحَنَ اللهُ عَزَّوَجَلَّ! Fortunate is the Muslim that meets his death in the state of fast. Death during any righteous deed is an extremely good omen. For instance, dying in the state of Wuḍū or whilst offering Ṣalāh, death during the journey to Madīnah or demise in Madīnah-tul-Munawwarah, departing this life in Makka-tul-Mukarramah, Minā, Muzdalifah or ‘Arafāt during Hajj or dying during a Sunnah-Inspiring Madanī Qāfilah of Dawat-e-Islami for learning the Sunnah in the company of Rasūl’s devotees. These are all blessed privileges that are only gifted to fortunate ones. Describing the pious desires of the honourable companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ Sayyidunā Khaiṣamah رَضِيَ اللهُ تَعَالَى عَنْهُ said: ‘The companions would like to meet their death during a good deed such as Hajj, ‘Umrah, fighting in the path of Allah عَزَّوَجَلَّ, fast in Ramadan etc.’

Faith-refreshing death of uncle Kālū

Death during a pious act is granted to the fortunate people only. In this respect, listen to one of the blessings of the collective I’tikāf organized by Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah, and make a firm intention to remain associated with the Madanī environment of Dawat-e-Islami throughout your life.

Sixty-year-old Uncle Kālū from Madīnah-tul-Auliya, Ahmadabad, India, attended the collective I’tikāf organized by Dawat-e-Islami during the last ten days of Ramadan (2004, 1425 A.H.) in Shāhī Masjid, Ahmadabad. Even though he was already associated with the Madanī environment of Dawat-e-Islami, but this was the first time that he attended the collective I’tikāf with Rasūl’s devotees. He learnt a lot during the I’tikāf and started offering Ṣalāh in the first row of the Masjid enthusiastically, which is the second Madanī In’ām out of 72 Madanī In’āmāt.

On the 2nd of Shawwāl, the second day of Eid-ul-Fiṭr, he travelled with a Sunnah-Inspiring Madanī Qāfilah for 3 days in the company of Rasūl’s devotees. On the 11th of

Shawwāl 1425 A.H./2004, just five or six days after he had returned from the Qāfilaḥ, he went to the market to purchase something. As there was the possibility of missing the first row of the Jamā'at in the Masjid in case of staying in the market any longer, he reached the Masjid before the uttering of the Azān leaving each and every sort of activity in the market. As soon as he stood up after performing his Wuḍū, he suddenly fell onto the ground, recited the Kalimah and Ṣalāt-‘Alan-Nabī and his soul left his body.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Due to the blessings of the collective I'tikāf, the enthusiasm for acting upon the second Madanī In'ām of performing Ṣalāḥ in the first row took Uncle Kālū from the market's environment of heedlessness to the merciful atmosphere of the Masjid where he was blessed with the privilege of reciting the Kalimah and Ṣalāt-‘Alan-Nabī at the time of his death.

سُبْحَانَ اللّٰهِ عَزَّوَجَلَّ! The one reciting Kalimah at the time of death will succeed in the grave as well as on the day of resurrection as the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘The one whose last words are لَا إِلَهَ إِلَّا اللّٰهُ will enter Heaven.’ (*Sunan Abī Dāwūd*, pp. 132, vol. 3, *Ḥadīṣ 3116*)

Listen to further blessings of the Madanī atmosphere of Dawat-e-Islami: A few days after the death of uncle Kālū, his son had a dream in which he saw uncle Kālū dressed in white clothes and a green turban, he said with a smile, ‘Son! Keep doing the Madanī work of Dawat-e-Islami as I have been blessed due to the blessings of this Madanī movement.’

Maut fazl-e-Khudā say ḥo Īmān par,

Madanī Māḥaul mayn kar lo tum I'tikāf

Rab kī raḥmat say pāo gey Jannat mayn ḡhar,

Madanī Māḥaul mayn kar lo tum I'tikāf

You will meet death with Īmān by Divine grace

Do I'tikāf in the Madanī environment

By Divine mercy, you will find in heaven a place

Do I'tikāf in the Madanī environment

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

VIRTUES OF FAST ON ‘ĀSHŪRĀ

Twenty five virtues of ‘Āshūrā

1. The repentance of Sayyidunā Ādam عَلَيْهِ السَّلَام was accepted on the 10th of Muḥarram.
2. Ādam عَلَيْهِ السَّلَام was born on this day and
3. He عَلَيْهِ السَّلَام entered Heaven on this day.
4. On this day the ‘Arsh
5. Kursī
6. sky
7. earth
8. sun
9. moon
10. stars and
11. Heaven were created.
12. Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام was born on the day of ‘Āshūrā.
13. He عَلَيْهِ السَّلَام was saved from the fire on this day.
14. Sayyidunā Mūsā عَلَيْهِ السَّلَام and his Ummah were saved and pharaoh was drowned along with his people on this day.
15. Sayyidunā ‘Īsā عَلَيْهِ السَّلَام was born on this day.
16. He عَلَيْهِ السَّلَام was raised up to the skies on this day.
17. The ark of Sayyidunā Nūḥ عَلَيْهِ السَّلَام settled at Kauḥ-e-Jūdī (a hill) on this day.
18. A great kingdom was bestowed upon Sayyidunā Sulaymān عَلَيْهِ السَّلَام on this day.
19. Sayyidunā Yūnus عَلَيْهِ السَّلَام was brought out of the whale’s stomach on this day.

20. Sayyidunā Ya'qūb عَلَيْهِ السَّلَام gained his eyesight back on this day.
21. Sayyidunā Yūsuf عَلَيْهِ السَّلَام was taken out from the deep well on this day.
22. Sayyidunā Ayyūb عَلَيْهِ السَّلَام was relieved of his affliction on this day.
23. Rain descended from the sky for the first time on this day.
24. The fast on this day was common even among previous Ummaḥs. It is even said that the fast on this day was Farḍ before the blessed month of Ramadan but it was revoked later. (*Mukāshafa-tul-Qulūb*, pp. 311, *Bistān-ul-Wā'izīn lil Jauzī*, pp. 228)
25. On the day of 'Āshūrā, Sayyidunā Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ, his family and companions were all brutally martyred on the plains of Karbalā after facing three consecutive days of thirst and starvation.

Six virtues of Muḥarram and fasts of 'Āshūrā

1. Sayyidunā Abū Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'After Ramadan, the fast of Muḥarram is the greatest, and after the obligatory [Ṣalāḥ] the night Ṣalāḥ (Ṣalāt-ul-Layl) is the greatest.' (*Ṣaḥīḥ Muslim*, pp. 891, *Ḥadīṣ 1163*)
2. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Every fast of Muḥarram is equivalent to a whole month of fasts. (*Mu'jam Ṣaghīr*, pp. 87, vol. 2, *Ḥadīṣ 1580*)

Day of Mūsā

3. Sayyidunā 'Abdullāh Ibn 'Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُ stated that when Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in Madīna-tul-Munawwarah رَازِمَا اللَّهُ شَرَفًا وَتَعْظِيمًا the Jews were in the state of fast on the day of 'Āshūrā, so he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'Why have you kept fast this day?' They replied, 'This is a great day when Allah عَزَّوَجَلَّ saved Mūsā عَلَيْهِ السَّلَام and his Ummaḥ, and drowned pharaoh and his people. Mūsā عَلَيْهِ السَّلَام kept fast this day to thank Allah عَزَّوَجَلَّ, so we also keep fast.' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'We are more worthy to follow Mūsā عَلَيْهِ السَّلَام than you.' So the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kept fast and ordered us to keep fast as well. (*Ṣaḥīḥ Bukhārī*, pp. 656, vol. 1, *Ḥadīṣ 2004*)

Dear Islamic brothers! We have learnt from this sacred Ḥadīṣ that marking the day on which Allah ﷻ has blessed us with a special favour is absolutely permissible because this will make us remember the favour. This would also be a way of expressing our gratitude for it. This has been commanded in the Holy Quran:

وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ط

And remind them of the days of Allah ﷻ.

[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūrah Ibrāhīm, verse 5)

Commenting on the verse, ‘Allāmah Maulānā Muhammad Na’imuddīn Murādābādī رحمه الله تعالى عليه has stated that أَيَّامِ اللَّهِ (the days of Allah ﷻ) refer to the days when Allah ﷻ graced His servants. For example, the day when ‘Mann-o-Salwā’ descended for the Banī Isrāīl (is one of such days). Similarly, the day the ocean gave way to Sayyidunā Mūsā عليه السلام and, above all, days of birth and Mi’rāj (ascension) of the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم. To remember these days is in compliance with this verse. *(Derived from Khazāin-ul-‘Irfān, p. 409)*

Eid of Milād-un-Nabī ﷺ and Dawat-e-Islami

Dear Islamic brothers! The birthday of the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannaḥ صلى الله تعالى عليه وآله وسلم is doubtlessly the greatest ‘Day of Favour’ for the Muslims as they have been given all the favours for his sake. This day is better than even Eid as even Eid was bestowed upon us by his blessings. Therefore, describing the reason of fasting on Monday, he صلى الله تعالى عليه وآله وسلم said: **وُلِدْتُ فِيهِ**, *this is the day I was born.* *(Ṣaḥīḥ Muslim, pp. 591, Ḥadīṣ 1162)*

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Under the supervision of Dawat-e-Islami, Eid-e-Milād-un-Nabī صلى الله تعالى عليه وآله وسلم is celebrated in a glorious way in numerous parts of the world every year. On the 12th night of Rabī’-un-Nūr huge Milād-congregations are held at countless places including Bāb-ul-Madīnaḥ Karachi, where probably the largest Milād gathering of the world is held. On the day of Eid (12th Rabī’-un-Nūr), innumerable processions are also held in which

thousands of Rasūl's devotees enthusiastically take part chanting the slogans 'Marḥabā Yā Mustafa ﷺ.'

*Eid-e-Milād-un-Nabī to Eid kī bhī Eid ḥay
Bil-yaqīn ḥay Eid-e-Eidān Eid-e-Milād-un-Nabī*

*Eid-e-Milād-un-Nabī is the 'Eid' of Eid
It is the day of great rejoicing indeed*

Fast of 'Āshūrā

4. Sayyidunā 'Abdullāh Ibn 'Abbās رضى الله تعالى عنهما has stated, 'I never saw the Beloved and Blessed Prophet ﷺ prefer the fast of a day to that of other days but it was the day of Āshūrā', and the month of Ramadan.' (*Ṣaḥīḥ Bukhārī*, pp. 657, vol. 1, Ḥadīṣ 2006)

Go against the Jews

5. The Holy Prophet ﷺ has said, 'Keep fast on the day of 'Āshūrā and go against the Jews; keep fast a day before or after it as well.' (*Musnad Imām Aḥmad*, pp. 518, vol. 1, Ḥadīṣ 2154) Whenever one keeps the fast of 'Āshūrā, it is better for him to keep fast on either the 9th or 11th of Muḥarram as well.
6. It is narrated by Sayyidunā Abū Qatādaḥ رضى الله تعالى عنه that the Prophet of Raḥmah, the Intercessor of Ummah ﷺ has said, 'I have presumption from Allah عز وجل that fast on 'Āshūrā removes the sins of the previous year.' (*Ṣaḥīḥ Muslim*, pp. 590, Ḥadīṣ 1162)

Protection from illness and eye pain for whole year

A renowned exegetist of the Quran, Muftī Aḥmad Yār Khān رضى الله تعالى عنه has stated, 'If a person keeps fast on the 9th and 10th of Muḥarram he/she will gain immense reward. If someone cooks delicious foods for his family on the 10th of Muḥarram, there will be blessings in his home for the whole year, *إن شاء الله عز وجل*. It is best to cook 'Kḥichrā' (a dish prepared by cooking grinded lentils, rice and meat together) and make Fātiḥah for Sayyidunā Imām Ḥussain رضى الله تعالى عنه. This is extremely tried and trusted. If someone takes

a bath on this date (the 10th of Muḥarram) **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** he will be protected from illnesses for the whole year because the water of Zam Zam reaches all the waters on this day.’

(*Tafsīr Rūḥ-ul-Bayān*, pp. 142, vol. 4 - *Islāmī Zindagī*, pp. 93)

The Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, ‘Whoever applies ‘Iṣmad Surmah’ (kohl) to his eyes on the day of ‘Āshūrā, his eyes shall never hurt.’ (*Shu’ab-ul-Īmān*, pp. 367, vol. 3, *Ḥadīṣ* 3797)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Fasts of Rajab

Dear Islamic brothers! There are four months that are especially sacred in the court of Allah **عَزَّوَجَلَّ**. It is stated in Sūrah Taubāh:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٢٥٥﴾

Indeed the number of months before Allah **عَزَّوَجَلَّ** is twelve; in the book of Allah **عَزَّوَجَلَّ**; since the day He **عَزَّوَجَلَّ** created the heavens and the earth. Four of them are sacred; this is the straight religion; so do not wrong yourselves in those months; and constantly fight against the polytheists as they constantly fight against you; and know well that Allah **عَزَّوَجَلَّ** is with the pious.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 10, Sūrah Taubāh, verse 36)

Dear Islamic brothers! The foregoing blessed verse refers to lunar months which are based on the appearance of the moon. The rulings of Sharī’ah are also observed on the basis of the lunar months. For example, the fasts of Ramadan, Zakāh, Hajj-rites, Islamic festivals such as Eid-e-Milād-un-Nabī **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, Eid-ul-Fiṭr, Eid-ul-Aḍḥā, Shab-e-Mi’rāj, Shab-e-Barā-at, Giyārḥwīn, annual Urs of Auliya **رَحِمَهُمُ اللَّهُ تَعَالَى** etc. are all observed according to lunar months.

Unfortunately, today’s Muslims have drifted away from religious teachings to such an extent that they don’t even know the exact Islamic dates. Probably, if a million Muslims are

asked a question as to what the exact Islamic date (with month and year) today is; there will hardly be only a hundred Muslims who will reply correctly.

Commenting on the aforementioned verse, Maulānā Sayyid Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated in ‘*Khazāin-ul-‘Irfān*’, ‘(Out of the four sacred months) three are consecutive: Ṣul-Qa’dāḥ, Ṣul-Ḥijjah and Muḥarram and one is separate which is Rajab. Even in the era of ignorance, Arabs would consider killing each other Ḥarām in these months. Islam further enhanced the significance and sacredness of these months.’ (*Khazāin-ul-‘Irfān*, pp. 309)

A faith-refreshing parable

In the time of Sayyidunā ‘Īsā عَلَيْ نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام, there was a person who was in love with a woman. One day, he got the opportunity to satisfy his lust, but suddenly he heard a commotion and had the inkling that people were talking about the appearance of the moon. He asked the woman as to which month’s moon the people were sighting. She replied, ‘The month of Rajab.’ Although this person was an unbeliever, as soon as he heard the word ‘Rajab’, he immediately left the woman refraining from adultery with the intention of honouring Rajab. Allah عَزَّوَجَلَّ commanded Sayyidunā ‘Īsā عَلَيْ نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام to go and meet that person, so Sayyidunā ‘Īsā عَلَيْ نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام went and informed him about the message of Allah عَزَّوَجَلَّ and the purpose of arrival. Upon hearing this, his heart shone with the Nūr of Islam and he immediately became a Muslim. (*Anīs-ul-Wā’izīn*, pp. 177)

Dear Islamic brothers! Did you see the ‘blessings of Rajab?’ An unbeliever was blessed with the treasure of Īmān due to respecting the sacred month of Rajab. So, if a Muslim respects ‘Rajab’, he will undoubtedly receive tremendous blessings and rewards. Muslims should do honour the month of Rajab. The Holy Quran also prohibits people from wronging themselves (committing sins) in the sacred months.

It is stated in ‘*Nūr-ul-‘Irfān*’ with regard to فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ (Translation from Kanz-ul-Īmān: *Do not wrong yourselves in those months*), ‘Do not commit sins, especially in these four sacred months; committing sins is tantamount to wronging oneself (or) do not oppress and harm each other.’ (*Nūr-ul-‘Irfān*, pp. 306)

Reward of two years

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one keeping fast on three days (Thursday, Friday and Saturday) in the sacred months will get the reward of two years’ worship.’ (*Majma’-uz-Zawāid*, pp. 438, vol. 3, *Hadīṣ* 5151)

Blessings of Rajab

Ḥijjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has stated in his book ‘*Mukāshafa-tul-Qulūb*’, ‘Rajab has actually been derived from the word ‘تَرْجِيبُ’ (Tarjīb) which means ‘to honour.’ It is also known as ‘الْأَصَبُ’ (Al-Aṣab) (i.e. fastest flow), because the flow of mercy is increased for those who repent in this blessed month. Further, the light of acceptance descends upon the worshippers in this month. It is also called ‘الْأَصَمُ’ (Al-Aṣam) (i.e. the most deaf) because the sound of war and weapons isn’t heard at all during this month. Its another name is ‘رَجَبُ’ which is the name of a Heavenly stream whose water is whiter than milk, sweeter than honey and cooler than snow. Only those who fast in the month of Rajab will drink from it.’ (*Mukāshafa-tul-Qulūb*, p. 301)

It is stated in *Ghunya-tuṭ-Ṭālibīn* that this month is also called ‘شَهْرُ الرِّجْمِ’ because Satans are stoned in this month so that they may not harm the Muslims. This blessed month is also known as ‘الْأَصَمُ’ (very deaf) because nobody heard about any Ummah being punished by Allah عَزَّوَجَلَّ in this month, whereas previously divine retribution took place in all other months. (*Ghunya-tuṭ-Ṭālibīn*, pp. 229)

Three letters of Rajab

سُبْحَانَ اللهِ عَزَّوَجَلَّ! Dear Islamic brothers! Rajab is one of the blessed and sacred Islamic months. It is stated in ‘*Mukāshafa-tul-Qulūb*’ that our pious saints رَضِيَ اللهُ تَعَالَى عَنْهُمْ said, ‘There are three letters in Rajab, ر, ج, and ب. The ر stands for Raḥmat-e-Ilāhī (mercy of Allah عَزَّوَجَلَّ), the ج stands for Jurm (crime) of the person and the ب stands for Birr (kindness). In other words, it is as if Allah عَزَّوَجَلَّ says, ‘Place my servant’s crime between My mercy and My kindness.’ (*Mukāshafa-tul-Qulūb*, pp. 301)

Month of sowing seeds

Sayyidunā ‘Allāmah Ṣaffaurī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘Rajab is the month of sowing seeds, Sha’bān is the month of watering them and Ramadan is the month of reaping the harvest. Therefore, if someone does not sow the seeds of worship in Rajab and does not water them with tears of remorse in Sha’bān, how will he be able to reap the harvest of mercy in Ramadan?’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated, ‘Rajab purifies the body, Sha’bān purifies the heart and Ramadan purifies the soul.’ (*Nuzḥa-tul-Majālis*, pp. 155, vol. 1)

I learnt in ten days what I couldn’t learn in my whole life

Dear Islamic brothers! Join the Madanī environment of Dawat-e-Islami in order to enhance the spirit of worshipping and fasting in Rajab. Travel with the Madanī Qāfilāḥ and attend the collective I’tikāf organized by Dawat-e-Islami, a Madanī transformation will take place in your life إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. A blessing of the sacred environment of Dawat-e-Islami is presented in the form of an incident for your persuasion. Therefore, an Islamic brother of Saeedabad Baldiyah Town, Bāb-ul-Madīnah Karachi gave the following account:

I was a student of matriculation in those days. As a result of the individual effort of my landlord who was associated with Dawat-e-Islami, I took part in the collective I’tikāf organized by Dawat-e-Islami, in the last ten days of Ramadan in Ghausia Masjid, New Saeedabad Memon colony. I cannot express the blessings of the company of the Rasūl’s devotees in words. In short, during those ten days, I learnt what I could not learn in my whole life.

Participation in I’tikāf proved to be a turning point in my life. I began to wear a turban regularly and travelled with a Sunnah-Inspiring Madanī Qāfilāḥ in the company of Rasūl’s devotees on the second day of Eid. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ My participation in the Madanī activities of Dawat-e-Islami further increased and I am currently serving Dawat-e-Islami as a responsible for Madanī In’āmāt.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Five blessed nights

Sayyidunā Abū Umāmah رضي الله تعالى عنه has narrated that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم has said, ‘There are five nights in which Du’ā is not turned down:

1. The first night of Rajab
2. 15th Sha’bān
3. The night between Thursday and Friday
4. The night of Eid-ul-Fiṭr and
5. The night of Eid-ul-Aḍḥā.’

(Al-Jāmi’-uṣ-Ṣaghīr, pp. 241, Ḥadīṣ 3952)

Sayyidunā Khālid Bin Ma’dān رضي الله تعالى عنه has said, ‘There are five particular nights in a year. The one spending them in worship testifying them with the intention of gaining reward will enter Heaven:

1. The first night of Rajab (one should worship at the night and fast during the day).
2. The night of Eid-ul-Fiṭr &
3. That of Eid-ul-Aḍḥā (one should worship at these nights but fast is impermissible on both Eid days).
4. The 15th night of Sha’bān (one should worship at the night and fast the following day) and
5. The night of ‘Āshūrā (10th night of Muḥarram-ul-Ḥarām) (worship at the night and fast the following day).’ *(Ghunya-tuṭ-Ṭālibīn, pp. 236)*

First fast is Kaffārah for three years’ sins

Sayyidunā ‘Abdullāh Ibn ‘Abbās رضي الله تعالى عنهما has narrated that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم has said, ‘The fast of the first day of Rajab is the expiation for three years, the fast of the second day is the expiation for two years and that of the third day is the expiation for one year and then the fast of each remaining day is the expiation for one month.’ *(Al-Jāmi’-uṣ-Ṣaghīr, pp. 311, Ḥadīṣ 5051)*

Rajab is name of a heavenly river

Sayyidunā Anas Bin Mālik رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘In Heaven, there is a river called ‘Rajab’ whose water is whiter than milk and sweeter than honey. The one keeping a fast in the month of Rajab will be given its water to drink by Allah عَزَّوَجَلَّ.’

(*Shu'ab-ul-Īmān*, pp. 367, vol. 3, Ḥadīṣ 3800)

Shiny mountain

Once, Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ passed by a luminous mountain that was sparkling with light. He عَلَيْهِ السَّلَامُ said to Almighty, ‘Yā Allah عَزَّوَجَلَّ! Give this mountain the power of speaking.’ The mountain spoke, ‘O Rūḥullāḥ (عَلَيْهِ السَّلَامُ)! What do you want to ask me?’ He عَلَيْهِ السَّلَامُ replied, ‘Tell me about your state.’ The mountain said, ‘A person lives inside me.’ Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ humbly said to Allah عَزَّوَجَلَّ, ‘Allow me to see him.’

The mountain split open and a very beautiful pious man emerged from it. The man said, ‘I am a follower of Sayyidunā Mūsā عَلَيْهِ السَّلَامُ. I prayed Allah عَزَّوَجَلَّ to keep me alive until the era of His Last Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so that I behold him and get the privilege of becoming his follower. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I have been worshipping Allah عَزَّوَجَلَّ in this mountain for six hundred years.’ Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ asked, ‘Yā Allah عَزَّوَجَلَّ! Is there anyone dearer to You on the earth than this person?’ Allah عَزَّوَجَلَّ answered ‘O ‘Īsā (عَلَيْهِ السَّلَامُ)! Whoever from the Ummaḥ of Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ fasts a single day in the month of Rajab, is dearer to Me than this person.’ (*Nuzḥa-tul-Majālis*, pp. 155, vol. 1)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

Excellence of one fast

Sayyidunā Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dīhlvī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has quoted a saying of our Holy Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Rajab is one of the sacred months and its days are inscribed on the portal of the sixth sky. If a person fasts a day in Rajab with piety, the portal and the day (he fasted) will seek repentance for that person in the court of Allah عَزَّوَجَلَّ and will say, ‘Yā Allah عَزَّوَجَلَّ, forgive him.’ If the person fasts without piety, the portal and day will not intercede for his forgiveness and they will say to him, ‘Your Nafs has betrayed you.’ (*Māṣabata-bis-Sunnaḥ*, pp. 342)

Dear Islamic brothers! We have learnt that staying hungry and thirsty is not the sole aim of fast; avoiding every type of sin is also necessary. Committing sins despite having fast can lead to intense deprivation.

Blessing of Rajab's fast in ark of Prophet Nūḥ عَلَيْهِ السَّلَام

Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'Whoever keeps one fast in Rajab it will be equivalent to one year's fasts. Whoever keeps seven fasts, the seven gates of Hell will be closed for him. Whoever keeps eight fasts, the eight portals of Heaven will be opened for him. Whoever keeps ten fasts, Allah عَزَّوَجَلَّ shall grant him whatever he asks for. If someone keeps fifteen fasts, an announcement is made for him from the sky, 'Your previous sins have been forgiven, so start your deeds again because your sins have been turned into virtues', and if anyone does more, Allah عَزَّوَجَلَّ shall give him more. Prophet Nūḥ عَلَيْهِ السَّلَام boarded the ark in Rajab. He عَلَيْهِ السَّلَام not only fasted himself but also ordered his companions to fast. His ark travelled continuously for six months until it stopped on 10th Muḥarram.' (*Shu'ab-ul-Īmān*, pp. 368, vol. 3, Ḥadīṣ 3801)

Heavenly palace

Tabi'ī Sayyidunā Abū Qilābah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'There is a grand palace in Heaven for those who fast in Rajab.' (*Shu'ab-ul-Īmān*, pp. 368, vol. 3, Ḥadīṣ 3802)

Excellence of removing difficulty

Sayyidunā 'Abdullāh Ibn Zubāir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said, 'Whoever relieves someone of difficulty in the month of Rajab, Allah عَزَّوَجَلَّ will bestow upon him a Heavenly palace which will be as spacious as the limit of one's vision. Honour Rajab, Allah عَزَّوَجَلَّ will honour you a thousand times more.' (*Ghunya-tuṭ-Ṭālibīn*, pp. 234)

Reward for hundred years of fasting

The 27th of Rajab is such a sacred day when the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ received his first revelation and his glorious miracle in the form of Mi'rāj (ascension) also took place on the same day.

There is great excellence of fasting on the 27th of Rajab. Sayyidunā Salmān Fārsī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘There is a day and a night in the month of Rajab; if a person fasts during the day and stands (for worship) in the night, it will be as if he has fasted for one hundred years. This is the 27th of Rajab. This is the day on which the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was given Prophethood.’

(*Shu’ab-ul-Īmān*, pp. 373, vol. 3, Ḥadīṣ 3811)

One virtue is equivalent to hundred years of virtues

In Rajab, there is one such night at which the one performing good deed gets the reward of hundred years’ worship, (and) it is the 27th night of Rajab. The one who offers twelve Rak’āt at this night reciting Sūraḥ Fātiḥaḥ and another Sūraḥ in every Rak’āt and Tashahhūd after every two Rak’āt and performs Salām after all twelve Rak’āt and then recites the following hundred times:

سُبْحَنَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

Istighfār hundred times, Ṣalāt-‘Alan-Nabī hundred times and then makes Du’ā for anything of the world and the hereafter and then fasts in the morning; all of his prayers (Du’ās) will be answered except the one made for any sin. (*Shu’ab-ul-Īmān*, pp. 374, vol. 3, Ḥadīṣ 3812)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Fast of the 27th compensates for ten years’ sins

A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated with reference to ‘*Fawāid-e-Ĥanād*’ that Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘I was given Prophethood on the 27th of Rajab. Whoever fasts this day and makes Du’ā at the time of Iftār, it will be expiation for his ten years’ sins.’ (*Fatāwā Razawīyyah (Jadīd)*, pp. 648, vol. 10)

Reward for sixty months of fasting

Sayyidunā Abū Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘If someone keeps fast on the 27th of Rajab, he will be given the reward of fasting for sixty months (five years) and this is the day when Jibrāil عَلَيْهِ السَّلَام came down to give Prophethood to Beloved Rasūl Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (*Tanzī-ush-Sharī’ah*, pp. 161, vol. 2, *Ḥadīṣ* 41)

Reward for hundred years of fasting

Sayyidunā Salmān Fārsī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘There is a day and a night in the month of Rajab. If a person fasts during the day and stands (for worship) in the night, it will be as if he fasted for one hundred years. This is the 27th of Rajab. This is the day on which the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was given Prophethood.’ (*Shu’ab-ul-Īmān*, pp. 374, vol. 3, *Ḥadīṣ* 3811)

Dawat-e-Islami and Mi’rāj-un-Nabī ﷺ

Dear Islamic brothers! Another speciality of Rajab lies in the miracle of Mi’rāj (ascension) which Allah عَزَّوَجَلَّ granted to His Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on the 27th night of Rajab. At this sacred night, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled from Masjid-ul-Ḥarām to Masjid-ul-Aqṣā (Baīt-ul-Muqaddas) and then to the skies. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw the wonders of Heaven and Hell as well. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed the ‘Arsh with the privilege of kissing his blessed feet and saw his Creator عَزَّوَجَلَّ with his eyes in the state of complete wakefulness. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ completed this journey and returned within a few moments. The 27th night of Rajab is a very sacred night.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Dawat-e-Islami, a global & non-political, religious movement of Quran and Sunnah, organises Ijtimā’āt every year on the 27th night at numerous venues of different countries of the world in order to commemorate the Mi’rāj-un-Nabī صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Hundreds of thousands of Rasūl’s devotees gain spiritual blessings from these Ijtimā’āt. In my opinion, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the biggest Ijtimā’ in the commemoration of Mi’rāj is held in Bāb-ul-Madīnah, Karachi every year. This Ijtimā’ lasts almost the whole night.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Return of shroud

A pious lady used to live in Basra. At the time of her death, she made the will to her son that he shroud her in the clothes she used to wear to perform worship in Rajab. When the lady passed away, her son forgetfully shrouded her in any other cloth. After the burial, when he returned home from the cemetery, he was astonished to discover that the cloth in which he mistakenly shrouded his mother was at home and the clothes she made her will about had disappeared! Suddenly, a voice was heard saying, ‘Take back your shroud. We have shrouded her (in the cloth she willed). We do not leave the people who fast in Rajab unhappy in their graves.’ (*Nuzḥa-tul-Majālis*, pp. 208, vol. 1)

May Allah ﷻ have mercy on her and forgive us without accountability for her sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Too much love made me stubborn

Dear Islamic brothers! In order to break the habit of sins, to get the spiritual pleasure of worship, and to develop enthusiasm for keeping fasts in Rajab, please travel routinely with the Madanī Qāfilāhs of Dawat-e-Islami along with Rasūl’s devotees.

A blessing of Madanī Qāfilāh is presented for your encouragement and persuasion. An Islamic brother of Shahdarah (Markaz-ul-Auliya, Lahore) gave the following account: I was the only child of my parents; their excessive love had spoilt me and made me a disobedient son. I used to stay up late and waste my time and sleep till late in the day.

If my parents tried to advise me, I’d shout at them and tell them off. Sometimes they’d even cry. My mother’s eyes would fill with tears making Du’ā for my reform. May millions of salutations be to the moment when I was blessed with meeting an Islamic brother of Dawat-e-Islami. Making individual effort, he convinced me, a sinner and extremely wicked person, to travel in a Madanī Qāfilāh. I took part in a three day Madanī Qāfilāh with Rasūl’s devotees. The blessed company of Rasūl’s devotees transformed me so profoundly in those three days that my hard heart which did not get any effect even by my mother’s tears became soft.

A Madanī revolution took place in my heart and I started offering Ṣalāḥ regularly during Madanī Qāfilāḥ. When I returned, I said Salām, kissed my father’s hand and my mother’s feet. Everyone was shocked to see such a great positive change in my behaviour!

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The company of Rasūl’s devotees during the Madanī Qāfilāḥ completely changed me and, at the time of making this statement, this sinner who did not use to offer Ṣalāḥ, has now got the responsibility of waking up Muslims for Fajr Ṣalāḥ by calling Ṣadā-e-Madīnāḥ. (In the Madanī atmosphere of Dawat-e-Islami the term ‘Ṣadā-e-Madīnāḥ’ refers to the act of waking Muslims up for Fajr Ṣalāḥ).

*Garchay a'māl-e-bad, aur af'āl-e-bad
Nay hay ruswā kiyā, Qāfilay mayn chalo
Kar safar āo gey, tum sudhar jāo gey
Māngo chal kar Du'ā, Qāfilay mayn chalo*

*Even if misdeeds have caused disgrace, travel with Madanī Qāfilāḥ
You will get reformed, come and make Du'ā in Madanī Qāfilāḥ*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Three narrations about companionship

Dear Islamic brothers! Did you see! The one who did not use to offer any Ṣalāḥ, started not only offering Ṣalāḥ himself but also waking up others for Ṣalāḥ due to the blessing of the company of Rasūl’s devotees. There is no doubt that company has its effects, good company makes you good and bad company makes you bad. Therefore, one must always adopt the company of the pious people. Here are three sacred Aḥādīṣ regarding company:

1. A good companion is the one that helps you (remember Allah عَزَّوَجَلَّ) when you remember Him, and reminds you (of remembering Him) when you forget. (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 244, Ḥadīṣ 3999)
2. A good companion is the one whose sight makes you remember Allah عَزَّوَجَلَّ and whose actions make you remember the afterlife. (*ibid*, pp. 247, Ḥadīṣ 4063)
3. Sayyidunā ‘Umar Fārūq A’ẓam رَضِيَ اللّٰهُ تَعَالٰی عَنْهُ has said, ‘Do not get involved in something that doesn’t benefit you. Stay away from your enemy, and avoid your friend unless

he is trustworthy because no one is like a trustworthy man. A trustworthy man is the one who fears Allah عَزَّوَجَلَّ and stays away from sinners (who disobey Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) because he will teach you sin. Don't tell him your secret and seek the advice of people who fear Allah عَزَّوَجَلَّ.' (*Kanz-ul-'Ummāl*, pp. 75, vol. 9, *Ḥadīṣ* 25565)

Refrain from bad company

By Sharī'aḥ, it is forbidden to adopt the company of those who don't offer Ṣalāḥ, abuse, watch films and dramas, listen to music, lie, backbite, tell tales, break promises, steal, bribe and drink alcohol. Similarly, one must stay away from sinners, apostates and unbelievers. Anyone who deliberately joins their company without a Shar'ī exemption is a sinner.

It is stated on page 237 of the 22nd volume of *Fatāwā Razawiyyah* that A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked: 'To what extent should we avoid a fornicator and Dayyūṣ (someone who doesn't care about the immodesty of his wife or other Maḥram women and does not make all possible attempts to stop them)?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: 'The fornicator and the Dayyūṣ are sinners. One must stay away from them.' After saying this he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ mentions the 68th verse of Sūrah Al-An'ām (part 7):

وَمَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

And when the devil (Satan) makes you forget then sit not you after recollection with the unjust people.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 7, Sūrah Al-An'ām, verse 68)

Commenting on the foregoing verse, a renowned exegetist of the Quran, Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'This verse clearly states that avoiding bad company is extremely important. A bad companion is worse than even a snake because a snake will take your life but a bad companion may take your faith.' (*Nūr-ul-'Irfān*, pp. 215)

Rajab kā wāsiṭah ḥam sab kī maghfirat farmā

Ilāhī Jannat-e-Firdaus marḥamat farmā

*Forgive all of us for the sake of Rajab
Bless us with Jannat-ul-Firdaus, Yā Rab*

FASTS OF SHA'BĀN

Month of the Holy Prophet ﷺ

Describing the importance of Sha'bān, the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ has said: 'Sha'bān is the month of mine and Ramadan is the month of Allah عَزَّوَجَلَّ.' (*Al-Jāmi'-uṣ-Ṣaghīr*, pp. 301, Ḥadīṣ 4779)

Blessings of Sha'bān

The Arabic word شَعْبَان (Sha'bān) contains five letters: ش, ع, ب, ا and ن. The ش stands for Sharaf (nobility), the ع for 'Ulūw (upliftment), the ب for Birr (piety), the ا for Ulfat (admiration) and the ن for Nūr (light). These are the gifts from Allah عَزَّوَجَلَّ to His servants in this month. It is the month in which the doors of good deeds are opened, blessings are sent down, faults are forgiven, sins are expiated and Ṣalāt is recited in huge numbers upon the Beloved and Blessed Prophet ﷺ. (*Ghunya-tuṭ-Ṭālibīn*, pp. 246, vol. 1)

Enthusiasm of companions رَضِيَ اللَّهُ عَنْهُمْ

Sayyidunā Anas Bin Mālīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'When the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ saw the crescent of Sha'bān, they would busy themselves in reciting the Holy Quran and pay Zakāh so that the weak and the poor may also make preparation for the fasting of the month of Ramadan. The governors would summon the prisoners to enforce sentence to those who were to be sentenced (by Shari'ah) and set the rest free. Businessmen would pay their debts and collect their dues. (In this way, they would become free for worship before the appearance of the moon of Ramadan), and as soon as the moon of Ramadan appeared, they would perform Ghusl and (some) would take part in I'tikāf for the whole month.' (*Ghunya-tuṭ-Ṭālibīn*, pp. 246, vol. 1)

Enthusiasm of today's Muslims

سُبْحَنَ اللَّهُ عَزَّوَجَلَّ! The Muslims of earlier times loved worshipping, but today's Muslims are generally interested in accumulating wealth. They possessed Madanī mindset and worshipped Allah عَزَّوَجَلَّ in abundance in the sacred months and strived to gain the

nearness and closeness of Allah ﷺ, but unfortunately, today's Muslims often plan how to earn the despicable wealth of this world in the blessed months especially in Ramadan. Having mercy on the people, Allah ﷻ increases rewards but on the contrary, the unfortunate people increase the price on their items in the blessed month of Ramadan causing trouble for their own Muslim brothers.

Fasting in Sha'bān to respect Ramadan

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has said: 'After Ramadan, the best fasts for honouring Ramadan are the fasts of Sha'bān.' (*Shu'ab-ul-Īmān*, pp. 377, vol. 3, Ḥadīṣ 3819)

Fasting in most days of Sha'bān is Sunnah

Sayyidatunā 'Āishah Ṣiddiqah رضى الله تعالى عنها has stated, 'I did not see the Beloved and Blessed Prophet ﷺ keep fasts more abundantly in any month than in Sha'bān. He ﷺ used to keep fasts the entire month except a few days.' (*Jāmi' Tirmizī*, pp. 182, vol. 2, Ḥadīṣ 736)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

List of the dead is made

Sayyidatunā 'Āishah Ṣiddiqah رضى الله تعالى عنها has narrated, 'The Beloved and Blessed Prophet ﷺ would keep fasts throughout Sha'ban.' She رضى الله تعالى عنها once asked, 'Yā Rasūlallāh ﷺ! Do you like fasting in Sha'ban the most?' He ﷺ replied, 'Allah ﷻ records the name of every person who will die this year and I like to be in the state of fasting at the time of my demise.' (*Musnad Abī Ya'lā*, pp. 277, vol. 4, Ḥadīṣ 4890)

Favourite month

Sayyidunā 'Abdullāh Bin Abī Qaīs رضى الله تعالى عنه has narrated that he heard Sayyidatunā 'Āishah Ṣiddiqah رضى الله تعالى عنها say, 'Sha'ban was the favourite month of the Holy Prophet ﷺ. He ﷺ would fast during this month and join it with Ramadan.' (*Sunan Abī Dāwūd*, pp. 476, vol. 2, Ḥadīṣ 2431)

People are heedless of Sha'bān's significance

Sayyidunā Usāmah Bin Zaīd رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'I asked the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'I have seen you keep fasts in the month of Sha'bān so abundantly that I have never seen you keep fasts so abundantly in any other month.' The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'This month is between Rajab and Ramadan; people are heedless of it. It is the month in which people's deeds are presented before Allah عَزَّوَجَلَّ. I wish that my deeds be presented at a time when I am in the state of fast.' (*Sunan Nasāī, pp. 200, vol. 4*)

Act according to your strength

Sayyidatunā 'Āishah Şiddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated, 'The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would keep more fasts in Sha'bān than in any other month. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would keep fasts throughout Sha'bān and say, 'Act according to your strength because Allah عَزَّوَجَلَّ does not prevent His bounties until you get tired.' Indeed the most pleasing (Nafl) Ṣalāh to Allah عَزَّوَجَلَّ is the one that is offered steadfastly, though in less amount, so whenever he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered any (Nafl) Ṣalāh he used to offer steadfastly.' (*Ṣaḥīḥ Bukhārī, pp. 648, vol. 1, Ḥadīṣ 1970*)

Hujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has stated, 'In the previous sacred Ḥadīṣ, fasting for the whole of Sha'bān means fasting for the most days of the month. (*Mukāshafa-tul-Qulūb, pp. 303*) There is nothing wrong with fasting all the days of Sha'bān as well.'

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Many Islamic brothers and sisters of Dawat-e-Islami fast continuously for three months (Rajab and Sha'bān and Ramadan). In order to develop a habit of fasting and acting upon the Sunnah, please join the Madanī environment of Dawat-e-Islami. A Madanī blessing is presented to encourage you:

I was fond of flying kites

An Islamic brother of Bāb-ul-Madīnah Karachi gave the following account: Unfortunately, I spent my past life in sins. I used to fly kites and play computer games. I would stick my nose into everyone's business, argue with people unnecessarily and start fights without any reason.

Luckily, I performed I'tikāf for the last ten days of Ramadan in my local Masjid as a result of the individual effort of an Islamic brother. I saw some extremely pleasant dreams and felt immense peace. I was blessed with performing I'tikāf for another two years. Making individual effort, once the Mūazzin of the Masjid convinced me to attend the weekly Sunnah-Inspiring Ijtimā' of Dawat-e-Islami in its global Madanī Markaz, Faizān-e-Madīnah. When we reached Faizān-e-Madīnah, a Muballigh was delivering a speech. He was dressed in white clothes with a brown shawl over his shoulders and a green turban on his head. He also had a fist-length beard on his face. I'd never seen such a refulgent face before. The attraction and refulgence of the Muballigh's face captured my heart and hence I joined the Madanī environment of Dawat-e-Islami. For the past two years I have been performing I'tikāf in the global Madanī Markaz, Faizān-e-Madīnah (Bāb-ul-Madīnah). **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! I have also grown my beard according to Sunnah.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Which month is best after Ramadan?

Sayyidunā Anas **رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ** has stated, 'Someone asked the Beloved and Blessed Prophet **صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم** as to which fast is the best after Ramadan? He **صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم** replied, 'The fast of Sha'bān for honouring Ramadan.' He **صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم** was further asked what the best charity was, and he **صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم** replied, 'To give charity in the month of Ramadan.' (*Jāmi' Tirmizī, pp. 145, vol. 2, Ḥadīṣ 663*)

Manifestation of specific attribute at 15th night

Sayyidatunā 'Āishah Ṣiddiqāh **رَضِیَ اللّٰهُ تَعَالٰی عَنْهَا** has reported that the Holy Prophet **صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم** has said: Allah **عَزَّوَجَلَّ** reveals His specific attribute on the 15th night. (He **عَزَّوَجَلَّ**) forgives those who ask for forgiveness and showers mercy upon those who ask for mercy but leaves those who hold malice (in their hearts for each other). (*Shu'ab-ul-Īmān, pp. 382, vol. 3, Ḥadīṣ 3835*)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Nuisance of people who hold grudges

Sayyidunā Mu'āz Bin Jabal رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'On the 15th night, Allah عَزَّوَجَلَّ reveals His specific attribute to the whole of creation and forgives everyone except the unbeliever and the one who has malice (in his heart for another Muslim).' (*Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Ḥibbān*, pp. 470, vol. 7, Ḥadīṣ 5636)

Dear Islamic brothers! Any two Muslims that have enmity against each other due to any worldly matter should apologize to each others before the arrival of Shab-e-Barā-at so that they aren't deprived of the mercy of Allah عَزَّوَجَلَّ.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ! Motivated by these Aḥādīṣ, my leader A'lā Ḥaḍrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had established a custom in Madīna-tul-Murshid Bareilly, inspiring the Muslims to apologize to each other prior to the arrival of Shab-e-Barā-at. It is my Madanī request that all Islamic brothers should do this, and Islamic sisters should also seek forgiveness from each other by phone etc.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Message of Imām-e-Aḥl-e-Sunnat

Shab-e-Barā-at is approaching. At this night, the deeds of all the people are presented in the court of Allah عَزَّوَجَلَّ. For the sake of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah عَزَّوَجَلَّ forgives the sins of the Muslims, however, He عَزَّوَجَلَّ says about those two Muslims who have malice due to worldly matter, 'Leave them as they are unless they reconcile.'

Everyone should fulfill others' rights or have them forgiven so that (by the grace of Allah عَزَّوَجَلَّ) the book of deeds is presented to Allah عَزَّوَجَلَّ in such a state that there is no violation of others' rights in it. For the forgiveness of the rights of Allah عَزَّوَجَلَّ, a sincere repentance is sufficient as a Ḥadīṣ says, 'التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ' (*The one repenting of his sin is like the one who has not committed the sin at all*). By the blessing of repenting in the aforementioned way, (by the grace of Allah عَزَّوَجَلَّ) there is a strong hope of complete forgiveness provided the beliefs are correct. وَهُوَ الْعَفْوَ الرَّحِيمُ

In Bareilly, this is a long-standing practice that the Muslims are reconciled with each others and forgive each others' rights. Hopefully, by starting this trend among the Muslims of your city, you would also get deserving of the reward described in the narration that says:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا
وَأَجْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَمَةِ لَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْءٌ

The one who promotes a good innovation in Islam will get its reward in addition to the reward of those practicing upon it till the Day of Judgement without any reduction in their reward.

Make supplication for this beggar's absolution and peace in the world as well as in the Hereafter. This beggar supplicates and will continue to supplicate for you (إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ). All the Muslims should be made to realize that reconciliation and forgiveness should be made sincerely and wholeheartedly as neither lip-service is acknowledged nor hypocrisy is liked in the court of Allah عَزَّوَجَلَّ.

وَالسَّلَامُ

Aḥmad Razā Qādirī

From: Bareilly

Those who are deprived on Shab-e-Barā-at

Sayyidatunā ‘Āishah Ṣiddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Jibrāīl عَلَيْهِ السَّلَام came to me and said, ‘This is the 15th night of Sha’ban. At this night, Allah عَزَّوَجَلَّ frees as many people from fire as the number of the hair growing on the sheep of the tribe of Banī Kalb; but He عَزَّوَجَلَّ does not have mercy on those associating partners with Allah عَزَّوَجَلَّ, having malice in their heart (against someone), breaking ties with relatives, wearing clothes dangling down the ankles (as a sign of pride), disobeying parents, and habitual drinker.’ (*Shu’ab-ul-Īmān*, pp. 383, vol. 3, Ḥadīṣ 3837)

The narration which Sayyidunā Imām Aḥmad رَضِيَ اللَّهُ تَعَالَى عَنْهُ has taken from Sayyidunā ‘Abdullāh Ibn ‘Umar Ibn Zaīd رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا mentions a murderer as well. (*Musnad Imām Aḥmad*, pp. 589, vol. 2, Ḥadīṣ 6653)

Everyone is forgiven except...

Sayyidunā Kašīr Bin Murrah رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘On the 15th night of Sha’ban, Allah عَزَّوَجَلَّ forgives everyone dwelling on the earth except the unbeliever and the one who holds grudge.’ (*Al-Mutha-rul-Rābi*, pp. 376, Ḥadīṣ 769)

Ask for whatever you want in Shab-e-Barā-at

Amīr-ul-Muminīn Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has reported that the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘When the 15th night of Sha’bān comes, stand (to offer Ṣalāḥ) in it and fast on the day because Allah عَزَّوَجَلَّ reveals His specific attribute on the sky of the world from sunset and says, ‘Is there anyone who seeks forgiveness from Me so that I forgive him! Is there anyone who seeks sustenance so that I provide him with sustenance! Is there any troubled person so that I relieve him from his trouble! Is there anyone like this! Is there anyone like this!’ He عَزَّوَجَلَّ keeps saying this till Fajr.’ (*Sunan Ibn Mājah*, pp. 160, vol. 2, Ḥadīṣ 1388)

Supplication of Sayyidunā Dāwūd عَلَيْهِ السَّلَام

Amīr-ul-Mūminīn Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم would often go outside on the 15th night of Sha’bān. Once, as usual, he رَضِيَ اللهُ تَعَالَى عَنْهُ came out, raised his gaze towards the sky and said, ‘Once, the Beloved Prophet of Allah, Sayyidunā Dāwūd عَلَيْهِ السَّلَام looked upwards on the 15th night of Sha’bān and said, ‘This is the time of (acceptance), whoever made Du’ā to Allah عَزَّوَجَلَّ for anything, Allah عَزَّوَجَلَّ has accepted his Du’ā. Whoever asked for forgiveness, Allah عَزَّوَجَلَّ has forgiven him provided he is not an ‘Ushshār (the person who unjustly demands tax money), a magician, fortune teller, cruel policeman, one who tells tales to a ruler, singer and a musical instruments player.’ Then he عَلَيْهِ السَّلَام recited:

اللَّهُمَّ رَبَّ دَاوُدَ اغْفِرْ لِمَنْ دَعَاكَ فِي هَذِهِ اللَّيْلَةِ أَوْ اسْتَغْفَرَكَ فِيهَا

Translation: ‘Yā Allah عَزَّوَجَلَّ! O Rab of Dāwūd عَلَيْهِ السَّلَام! Whoever makes Du’ā to You or seeks forgiveness from You, forgive him.’

(*Māṣabata-bis-Sunnaḥ*, pp. 354)

Revering Shab-e-Barā-at

The Syrian (Tabi'in) saints رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ would honour Shab-e-Barā-at a lot and worship abundantly in it. Other Muslims also learnt to honour this night from them. Some Syrian scholars رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ have said: To worship collectively on Shab-e-Barā-at in the Masjid is desirable (Mustahab). To honour this night, Sayyidunā Khālīd and Luqmān رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا and other honourable Tabi'in رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ used to wear nice clothes, apply kohl and perfume and offer (Nafl) Ṣalāh in the Masjid. (*Laṭā'if-ul-Ma'ārif*, pp. 263)

Nights of goodness

Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has stated that I heard the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, 'Allah عَزَّ وَجَلَّ opens the portals of goodness at four nights:

1. Night of Eid-ul-Aḍḥā
2. Night of Eid-ul-Fiṭr
3. Night of the 15th of Sha'bān as the names of those who would die and perform Hajj (this year) and sustenance are inscribed this night.
4. Night of Arafat (9th Zūl-Hijjah) till the Azān of Fajr. (*Ad-Dur-rul-Manṣūr*, pp. 402, vol. 7)

Groom's name amongst the dead

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The lives (of people) come to an end from the period of one Sha'bān to the next Sha'bān. A man gets married and is blessed with offspring but his name is written amongst those who are going to die. (*Kanz-ul-'Ummāl*, pp. 292, vol. 15, Ḥadīṣ 42773)

Name of the one making house amongst the dead

Sayyidunā Imām Ibn Abī Dunyā رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has narrated from Sayyidunā 'Aṭā Bin Yasār رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ when the 15th night of Sha'bān (Shab-e-Barā-at) comes, the angel of death is given a scripture and is told, 'Take this scripture. There would be a man lying on bed and would marry a woman and make a house, yet his name will have been written amongst the dead.' (*Ad-Dur-rul-Manṣūr*, pp. 402, vol. 7)

Division of year's affairs

Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated, ‘(Sometimes) A man is walking, yet his name is amongst the dead.’ Then he رَضِيَ اللَّهُ تَعَالَى عَنْهُ recited the 3rd and 4th verses of Sūrah Ad-Dukhān (part 25):

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ ﴿٣٥﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٣٦﴾

Undoubtedly, We sent it down in a blessed night; verily we are to warn.’ Therein every affair of wisdom is divided.

[Kanz-ul-Īmān (Translation of Quran)]

He رَضِيَ اللَّهُ تَعَالَى عَنْهُ then said, ‘At this night, the worldly affairs from one year to the other are divided.’ (*Tafsīr Tabarī*, pp. 223, vol. 11) Commenting on this verse, a renowned exegetist of the Quran, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْحَقَّانِ has stated, ‘This night refers to either Laīla-tul-Qadr (which is) the 27th night or Shab-e-Mi’rāj (the night of the Ascension) or the Shab-e-Barā-at (which is) the 15th night of Sha’bān. At this night, the entire Holy Quran descended from Lauḥ-e-Maḥfūz to the sky of the world and then from there was revealed to the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gradually in the period of twenty three years.

This verse also clarifies that the night in which the Holy Quran was revealed is sacred, so likewise, the night in which the Sahib-e-Quran صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (the one to whom the Quran was revealed) came into this world is also sacred. At this night, the year’s sustenance, death, life, honour, disgrace, and all other affairs are transferred from the Lauḥ-e-Maḥfūz to the scriptures of the angels and each scripture is given to the angel appointed for that task. For example, the angel of death is given the list of all people who would die that year.’ (*Nūr-ul-‘Irfān*, pp. 790)

Crucial decisions

Dear Islamic brothers! How crucial the 15th night of Sha’bān-ul-Mu’azzam is! Who knows what will be predestined for him. Sometimes, a person is heedless but he is unaware of what is in store for him. It is stated in *Ghunya-tuṭ-Ṭālibīn*, ‘The shrouds of many people

are washed and ready but the people who are going to wear those shrouds are wandering around in the marketplaces. There are many people whose graves have been dug and are ready but those who are going to be buried in them are lost in happiness. Some people are laughing but the time of their ruin is close. The construction of many houses is going to be completed but the time of the death of their owners has also approached.’ (*Ghunya-tuṭ-Ṭālibīn*, pp. 251, vol. 1)

Attention!

In Shab-e-Barā-at the deeds of people are raised. Therefore, if possible, fast on the 14th of Sha’bān and stay in the Masjid with the intention of Nafl I’tikāf after offering ‘Aṣr Ṣalāh so that the deeds of fasting, sitting in the Masjid and I’tikāf etc. would be written just before the arrival of the night in which books of deeds are raised, and Shab-e-Barā-at would begin in the merciful atmosphere of the Masjid.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Six Nawāfil after Maghrib Ṣalāh

To offer six Nafl after the Farḍ and Sunan of Maghrib is one of the practices of the pious saints رَحِمَهُمُ اللَّهُ تَعَالَى. After offering the Farḍ and Sunan etc., offer six Rak’āt of Nafl in sets of two. Before offering the first two Rak’āt, make the intention: ‘Yā Allah عَزَّوَجَلَّ! By the blessing of these two Rak’āt, grant me a well long life.’ Similarly, before offering the second two Rak’āt, make the intention: ‘Yā Allah عَزَّوَجَلَّ! By the blessing of these two Rak’āt, save me from afflictions.’ Before offering the last two Rak’āt, make the intention: ‘Yā Allah عَزَّوَجَلَّ! By the blessing of these two Rak’āt, do not make me dependent on anyone except You.’

After every two Rak’āt, recite Sūrah Ikhlās twenty one times or Sūrah Yāsīn once. If possible, recite them both. It is also possible that one Islamic brother recites Sūrah Yāsīn while the rest listen. Keep in mind that the other brothers do not have to recite Sūrah Yāsīn etc. individually while loud recitation is going on. اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. You will attain huge rewards at the very beginning of the night. After each Sūrah Yāsīn, recite the Du’ā of Sha’bān:

Du'ā for mid-Sha'bān

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ^ط

With the name of Allah عَزَّوَجَلَّ the most Kind, the Most Merciful!

اللَّهُمَّ يَا ذَا الْمَنِّ وَلَا يَمُنُّ عَلَيْهِ^ط يَا ذَا الْجَلَالِ وَالْإِكْرَامِ^ط يَا ذَا الطَّوْلِ وَالْإِنْعَامِ^ط لَا إِلَهَ إِلَّا
 أَنْتَ ظَهَرَ اللَّاجِينَ^ط وَجَارَ الْمُسْتَجِيرِينَ وَأَمَانَ الْخَائِفِينَ^ط اللَّهُمَّ إِنْ كُنْتُ كَتَبْتَنِي عِنْدَكَ فِي
 أَمْرِ انْكِتَابٍ شَقِيًّا أَوْ مُحْرُومًا أَوْ مَطْرُودًا أَوْ مُقْتَرًّا عَلَى فِي الرِّزْقِ فَامْحُ اللَّهُمَّ بِفَضْلِكَ شَقَاوَتِي
 وَحِرْمَانِي وَطَرْدِي وَاقْتِتَارِ رِزْقِي^ط وَأَثْبِتْنِي عِنْدَكَ فِي أَمْرِ انْكِتَابٍ سَعِيدًا مَرْزُوقًا مُوَفَّقًا
 لِلْخَيْرَاتِ^ط فَإِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ فِي كِتَابِكَ الْمُنْذِلِ^ط عَلَى لِسَانِ نَبِيِّكَ الْمُرْسَلِ^ط ﴿يَمْحُوا اللَّهُ
 مَا يَشَاءُ وَيُثْبِتُ﴾ وَعِنْدَهُ أَمْرُ انْكِتَابِ ﴿إِلَهِي بِالتَّجَلِّي الْأَعْظَمِ^ط فِي لَيْلَةِ التَّصْفِ مِنْ شَهْرِ
 شَعْبَانَ الْمُسَكَّرِ^ط الَّتِي يُفْرَقُ فِيهَا كُلُّ أَمْرٍ حَكِيمٍ وَيُبْرَمُ^ط أَنْ تَكْشِفَ عَنَّا مِنَ الْبَلَاءِ وَالْبُلَإِ
 مَا نَعْلَمُ وَمَا لَا نَعْلَمُ^ط وَأَنْتَ بِهِ أَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ^ط وَصَلَّى اللَّهُ تَعَالَى عَلَى سَيِّدِنَا
 مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ^ط وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿

Translation: Yā Allah عَزَّوَجَلَّ! You shower favours on everyone and no one can do You any favour! O Possessor of majesty and honour! O Distributor of bounty and rewards! There is none worthy of worship except You. You help the troubled and provide refuge to the refuge-seekers and give peace to those who are in fear. Yā Allah عَزَّوَجَلَّ! In the mother of all books (i.e. Lauḥ-e-Mahfūz) that is with You, if You have written my name among the unfortunate, the deprived, the rejected or those without enough sustenance, then Yā Allah عَزَّوَجَلَّ, with Your grace, remove this misfortune, deprivation and lack of sustenance in the mother of all books that is with You, write my name among those who are blessed with good fortune, increased sustenance and

ability to perform good deeds. Indeed, You have truly mentioned in Your book (i.e. the Quran) as described by Your Prophet ﷺ: Translation from Kanz-ul-Īmān: ‘Allah عَزَّوَجَلَّ blots out what He wills and establishes what He wills and with Him is the actual writing.’ (Part 13, Sūrah Ar-Ra’d, verse 39) O my Rab عَزَّوَجَلَّ! For the sake of the specific attribute on this fifteenth night of the blessed month of Sha’bān in which wise and irrevocable decrees are issued, remove from us all calamities and hardships, those that we know about as well as those that we don’t, while You know everything. Truly, You are the most powerful, most honourable. And may Allah Almighty عَزَّوَجَلَّ shower blessings and peace on Sayyidunā Muhammad, and on his family and his companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and all praise is for Allah عَزَّوَجَلَّ, Rab of the worlds.

Request of Sag-e-Madinah

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! It is my (the author’s) long standing practice to offer six Nafl and do Tilāwah at Shab-e-Barā-at. This form of worship after Maghrib is Nafl. It is neither Farḍ nor Wājib, and there is no prohibition in Sharī’aḥ about Nafl and Tilāwah after Maghrib. Therefore, if possible, each Islamic brother should make proper arrangement for this worship in their local Masjid and gain reward in abundance. Islamic sisters should offer these Nafl at home.

Protection from magic whole year

At the 15th night of Sha’bān, boil seven leaves of a berry tree in water and perform Ghushl with that water (unboiled water can also be added, if needed). اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ You will remain safe from magic for the whole year. (Islāmī Zindagī, pp. 113)

Shab-e-Barā-at and visiting graves

Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated, ‘One night I did not find the Holy Prophet ﷺ but (then) I came across him in Baqī’. The Beloved and Blessed Prophet ﷺ said to me, ‘Were you afraid that Allah عَزَّوَجَلَّ and His Prophet ﷺ would not fulfil your rights?’ I politely replied ‘Yā Rasūlallāh ﷺ, I thought that you had probably gone to one of your other chaste wives.’

The Prophet of Raḥmah, the Intercessor of Ummah ﷺ said, ‘Without doubt, on the 15th night of Sha’ban, Allah عَزَّوَجَلَّ reveals His specific attribute on the sky of the

world and forgives more people than even the number of hair growing on the goats of the tribe Banī Kalb.’ (*Jāmi’ Tirmidhī, pp. 183, vol. 2, Hadīth 739*)

Lighting candles on graves

It is Sunnah for Islamic brothers to visit the graveyard on Shab-e-Barā-at (by Sharī’ah, Islamic sisters are not allowed). It is not allowed to burn candles on the graves. However, if there is darkness in the cemetery and one needs light for the recitation of the Quran etc., a candle may be lit in this case for light at some distance away from the grave.

Similarly, there is no harm in burning incenses at some distance away from the grave for spreading fragrance among the attendees. To lay shawl at the blessed graves of the Auliya and burning lamps beside them is permissible as these acts would attract people and they would develop the respect and reverence of saints in their hearts, gaining spiritual and worldly benefits. If the graves of Auliya and those of common people are kept in the same condition, many religious benefits would come to an end.

Green paper

Once, at the 15th night of Sha’bān, Amīr-ul-Muminīn, Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ was busy worshipping. When he رَضِيَ اللهُ تَعَالَى عَنْهُ raised his head, he رَضِيَ اللهُ تَعَالَى عَنْهُ discovered a green slip. Its light was spreading out towards the sky and it read, ‘هَذِهِ بَرَاءَةٌ مِنَ النَّارِ مِنَ الْمَلِكِ الْعَزِيزِ لِعَبْدِهِ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ’ (Translation): ‘This is a letter of forgiveness from Allah عَزَّوَجَلَّ to His servant ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ.’ (*Tafsīr Rūh-ul-Bayān, pp. 402, vol. 8*)

Who invented fireworks?

Dear Islamic brothers! الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Shab-e-Barā-at is a night to gain freedom and salvation from the fire of Hell but unfortunately, today’s Muslims are buying fire themselves wasting their hard-earned money in the form of fireworks instead of gaining freedom from the fire. In this manner, they violate the honour and sacredness of this night.

In the book entitled ‘Islāmī Zindagī’, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated, ‘The tyrant king Namrūd invented fireworks. When Sayyidunā Ibrāhīm عَلَيْهِ الصَّلَاةُ وَالسَّلَام

was placed into fire, the fire cooled and turned into a garden of flowers, so Namrūd's people prepared portable firework which they set on fire and threw towards Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام. (Islāmī Zindagī, pp. 63)

Fireworks are Ḥarām

Sadly, the futile tradition of fireworks is rapidly spreading amongst Muslims. Every year, Muslims waste millions of rupees buying fireworks. It's often reported that so many houses have been burnt and so many people have tragically lost their lives as a result of fireworks. It can result in the loss of life and property; it is a complete waste of money either. Above all, this act is disobedience to Allah عَزَّوَجَلَّ. Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكِ has stated, 'Making, purchasing, selling and setting off fireworks are all Ḥarām.' (Islāmī Zindagī, pp. 63)

*Tujh ko Sha'bān-e-Mu'azzam kā Khudāyā wāsiṭah
Bakhsh day Rab-e-Muhammad Tū mayrī ḥar aik khaṭā*

*Forgive every mistake of mine, O Rab of Mustafa
For the sake of Sha'bān-ul-Mu'azzam, Yā Allah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The Holy Prophet ﷺ and green turban

Dear Islamic brothers! In order to develop the mindset of worshipping, fasting and avoiding sins including fireworks in Sha'bān, please travel with the Sunnah-Inspiring Madanī Qāfilaḥs of Dawat-e-Islami in the company of Rasūl's devotees, and gain the blessings of the collective I'tikāf of Dawat-e-Islami in Ramadan.

Now I am going to present such a heart-warming Madanī blessing that will delight you, making your heart leap with joy, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. Therefore, an Islamic brother of Wah Cantt (Punjab, Pakistan) gave the following account: I was a college-student. Like my other fellows, I was also fond of fashion. I was crazy about watching and playing cricket, and I used to loaf about till late night. I did not use to offer any Ṣalāh except Eid ones.

In Ramadan (1422 A.H./2001) I went to a Masjid to offer Ṣalāḥ due to my parents' insistence. After 'Aṣr Ṣalāḥ a bearded Islamic brother dressed in white clothes with a green turban on his head gathered the people together and delivered Dars from *Faizān-e-Sunnat*. I also listened sitting at a distance. I left immediately after the Dars; this happened for about two or three days.

One day, I stayed in the Masjid. An Islamic brother met me very warmly. He asked my name and address and told me some of the benefits of I'tikāf inviting me to take part in the collective I'tikāf going to be held in the Madanī environment of Dawat-e-Islami. At first, I refused, but he was an enthusiastic Islamic brother. He didn't give up hope, he even came to my home and insisted that I perform I'tikāf. As a result of his constant individual efforts, I made up my mind to take part in the collective I'tikāf and handed in my contribution to the Ṣaḥarī and Ifṭār expenses. During the last ten days of Ramadan I performed I'tikāf with Rasūl's devotees in the Jāmi' Masjid Na'imīyyah (Lala Rukh, Wah Cantt).

The heart-warming atmosphere of the collective I'tikāf and the company of Rasūl's devotees completely changed my heart. During the I'tikāf, I offered Tahajjud, Ishraq, Chāshṭ and Awwābīn Ṣalāḥ. I felt extremely ashamed of missing my Ṣalāḥs in my previous life. My eyes shed tears of shame and hence I made a firm intention to offer my Ṣalāḥ punctually in the future.

During the supplication, on the 25th night, I was so sad that I burst into tears. Suddenly, I dozed and had a dream in which I saw an extremely honourable and bright-faced personality. There was a crowd of people around him. When I asked about him, I was told that he was the Holy Prophet ﷺ. The crown of green turban was shining on his blessed head. I got such spiritual peace for the first time in my life by beholding the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ. When I awoke everyone was reciting Ṣalāt-o-Salām. I was in an extremely strange state and my body was trembling. I cried uncontrollably and couldn't hold back my tears.

After the Ṣalāt-o-Salām Islamic brothers were lined up to have turbans tied around their heads (these were brothers who had made the intention to practice the Sunnah of wearing a turban). I could hardly manage to tell the following words to Islamic brothers standing

near me, ‘I also want to tie a turban.’ After a short while, I also wore the crown of the blessed turban. During the I’tikāf, I had made the intention of travelling with a Madanī Qāfilāh for thirty days.

اللَّحْفُ لِلَّهِ عَزَّوَجَلَّ! I travelled with the Madanī Qāfilāh during which I not only learnt a lot of things including the method of delivering Dars and Bayān but started delivering Dars and Bayān as well. At the time of giving this statement, I am offering Ṣalāh punctually and making efforts for the Madanī work of Dawat-e-Islami as the Nigrān of a Zāilī Mushāwarat.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

THREE VIRTUES OF SIX FASTS AFTER EID

Pure like a new born baby

1. Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘The one fasting in Ramadan and then fasting six days in Shawwal has been cleansed from sins as if he was born from his mother’s womb today.’ (*Majma’-uz-Zawāid*, pp. 425, vol. 3, Ḥadīṣ 5102)

Fast of whole life

2. Sayyidunā Abū Ayyūb رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated the following statement of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘Whoever keeps fasts in Ramadan and then keeps six fasts in Shawwal, it is as if he has kept fasts for his entire life.’ (*Ṣaḥīḥ Muslim*, pp. 592, Ḥadīṣ 1164)

Fast throughout year

3. Sayyidunā Šaubān رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘The one fasting six days after Eid-ul-Fiṭr (in Shawwal) has fasted the entire year because whoever brings one good deed will get ten rewards (for it).’ (*Sunan Ibn Mājah*, pp. 333, vol. 2, Ḥadīṣ 1715)

Ten times more reward for a single virtue

Dear Islamic brothers! By the grace of Allah ﷺ and for the sake of His Beloved Prophet ﷺ how easy it is for us to earn the reward of the fast of the whole year. Every Muslim should seize this opportunity. The wisdom behind the reward of a year's fasts is that Allah ﷺ bestows ten time reward upon the Muslims for every single deed just because of His mercy. Thus, the Merciful Allah ﷺ has said:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ امْتَالِهَا

Whoever brings one good, then for him there are ten like thereof.

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūrah Al-An'ām, verse 160)

الْحَمْدُ لِلَّهِ ﷻ! The foregoing verse makes it clear that the fasts of Ramadan are equivalent to those of ten months and then six more fasts are equivalent to sixty fasts (two months of fasting). In this way, one will earn the reward of the fast of the entire year. الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ

When to keep six fasts after Eid?

Dear Islamic brothers! Şadr-ush-Sharī'ah Badr-ut-Ṭarīqah Shaykh 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī رَحِمَهُ اللهُ الْقَوِيُّ has stated in a footnote to *Bahār-e-Sharī'at*: 'It is better to have these six fasts separately (on alternate days or after every two/three days), but there is still no harm if somebody fasts consecutively after Eid-ul-Fiṭr.' (*Bahār-e-Sharī'at*, pp. 140, part 5)

Khalīl-e-Millat Shaykh 'Allāmah Maulānā Muhammad Khalīl Khān Qādirī Barakātī رَحِمَهُ اللهُ تَعَالَى has stated, 'Though there is no harm if somebody keeps these fasts consecutively after Eid-ul-Fiṭr, it is better to keep them separately, i.e. one after Eid-ul-Fiṭr, then two in every week. If it takes the whole month to have these six fasts, it seems even more appropriate.' (*Sunnī Bahāshī Zaiwar*, pp. 347) In other words, one can keep six fasts whenever he wants in the whole month of Shawwāl except the day of Eid-ul-Fiṭr.

Virtues of first ten days of Ẓul-Ḥijjah

According to some Aḥādīṣ, the first ten days of Ẓul-Ḥijjah are the best days after (the days of) Ramadan.

FOUR NARRATIONS REGARDING ẒUL-ḤIJJAH

Best days for performing good deeds

1. The Prophet of Raḥmah, the Intercessor of Ummaḥ ﷺ has stated: ‘No deed, performed any other day, is liked by Allah ﷻ more than the deed performed during these ten days.’ The sacred companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ asked, ‘Yā Rasūlallāh ﷺ! Not even Jihad?’ He ﷺ replied, ‘And not even Jihad, except the person who leaves his home with his life and wealth and does not bring any thing back.’ (In other words, only the Mujāhid who succeeds in sacrificing his life and wealth in the path of Allah ﷻ can be better than the one who performs good deeds in the first ten days of Ẓul-Ḥijjah). (*Ṣaḥīḥ Bukhārī*, pp. 333, vol. 1, Ḥadīṣ 969)

As excellent as Laīla-tul-Qadr

2. A blessed Ḥadīṣ says that Allah ﷻ likes to be worshipped during the (first) ten days of Ẓul-Ḥijjah more than any other day. The fast of any one of these days is equivalent to a year’s fasts and the night Ṣalāḥ during any one of these nights (is equivalent) to Laīla-tul-Qadr. (*Jāmi’ Tirmizī*, pp. 192, vol. 2, Ḥadīṣ 758)

Fast of ‘Arafāḥ

3. Sayyidunā Abū Qatādaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated the following fragrant statement of the Holy Prophet ﷺ: ‘I have presumption from Allah ﷻ that the fast of ‘Arafāt (9th Ẓul-Ḥijjah) removes the sins of the previous year and the next year.’ (*Ṣaḥīḥ Muslim*, pp. 590, Ḥadīṣ 196)

One fast is equivalent to a thousand fasts

4. Sayyidatunā ‘Aishah Ṣiddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated that Rasūlullāh ﷺ has said: ‘The fast on ‘Arafāt (9th Ẓul-Ḥijjah) is equivalent to a thousand fasts.’ (*Shu‘ab-ul-Īmān*, pp. 357, vol. 3, Ḥadīṣ 3764)

However, this fast is Makrūh for the one who is in the plains of ‘Arafāt to perform Hajj as Sayyidunā Ibn Khuzaymah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated from Sayyidunā Abū Hūrairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade Hujjāj (Hajj-pilgrims) to keep fast on the day of ‘Arafāt (9th Żul-Ḥijjah) in ‘Arafāt (plains). (*Ṣaḥīḥ Ibn Khuzaymah*, pp. 292, vol. 3, Ḥadīṣ 2101)

Fasts of 13th, 14th and 15th (Ayyām-ul-Biḍ)

Every Islamic brother and sister should fast at least three days every Madanī (Islamic) month as there are many worldly and religious benefits and advantages of this righteous act. It is best to fast during the ‘Ayyām-ul-Biḍ’, which are the 13th, 14th and 15th of (every) lunar month.

Eight narrations regarding fasts of ‘Ayyām-ul-Biḍ’

1. Sayyidatunā ‘Āishah Ṣiddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that there were four things the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never missed: (1) The fast of ‘Āshūrā (2) The fast of (first) ten days of Żul-Ḥijjah (3) Three fasts in every month and (4) Two Rak’āt (Sunnah) before (the Farḍ of) Fajr. (*Sunan Nasāī*, pp. 220, vol. 4)
2. Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always keep fasts during ‘Ayyām-ul-Biḍ’ whether he was in the state of journey or in residence. (*Sunan Nasāī*, pp. 198, vol. 4)

Three days of fasting

3. Sayyidatunā ‘Āishah Ṣiddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated: The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would keep fasts on Saturday, Sunday and Monday in one month, and he would keep fasts on Tuesday, Wednesday and Thursday in the next month. (*Jāmi’ Tirmizī*, pp. 186, vol. 2, Ḥadīṣ 746)

Shield for protection from Hell

4. Sayyidunā ‘Uṣmān Bin Abū ‘Āṣ رَضِيَ اللهُ تَعَالَى عَنْهُ has said that he رَضِيَ اللهُ تَعَالَى عَنْهُ heard the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

say: ‘As any one of you have a shield for protection during war, likewise, fast is also your shield from Hell and three fasts every month are the best fasts.’ (*Ṣaḥīḥ Ibn Khuzaymah*, pp. 301, vol. 3, Ḥadīṣ 2125)

5. Fasting three days every month is like fasting for the entire life. (*Ṣaḥīḥ Bukhārī*, pp. 649, vol. 1, Ḥadīṣ 1975)
6. The fasts of Ramadan and three fasts every month remove the evil of chest. (*Musnad Imām Aḥmad*, pp. 36, vol. 9, Ḥadīṣ 23132)
7. Whoever can fast three days every month should do so because every fast removes ten sins and cleanses (the sinner) from sins as water washes clothes. (*Mu’jam Kabīr*, pp. 35, vol. 25, Ḥadīṣ 60)
8. If you want to fasts three days in a month, so fast on the 13th, 14th and 15th. (*Sunan Nasāī*, pp. 221, vol. 4)

Prayer for death

Dear Islamic brothers! In order to make the habit of fasting in Ayyām-ul-Bīd, practicing Sunan and performing other good deeds, please join the Madanī environment of Dawat-e-Islami, a global & religious non-political movement of the Quran and Sunnah. Just watching the Madanī activities from the sidelines will not prove to be so effective, please travel with Sunnah-Inspiring Madanī Qāfilah with the devotees of Rasūl, take part in the collective I’tikāf in Ramadan as well, you will experience so much spiritual peace that you will be amazed, إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

Listen! How even extremely wicked people become pious due to the blessing of joining the Madanī environment of Dawat-e-Islami. An Islamic brother of Thul, (Bāb-ul-Islam, Sindh) has stated: I was an extremely wicked and evil person. I used to quarrel with people over trivial matters. All the neighbours were distressed due to my misdeeds and my family was so fed up with me that they used to pray for my death.

Luckily, making individual effort, some Islamic brothers invited me to take part in the collective I’tikāf in Ramadan, I agreed due to considerateness. I wasn’t serious about it, but I performed I’tikāf with Rasūl’s devotees in Ramadan (1420 A.H. 1999) in Memon

Masjid ‘Aṭṭārābād with the intention of passing my time. During the I’tikāf, I learnt about the method of Wuḍū, Ghusl, Ṣalāh, the rights of Allah ﷺ, those of people and respect of Muslims. Sunnah-Inspiring speeches and heart-rending Du’ās had a great effect on me! With remorse, I repented of my previous sins and developed a desire to do good deeds.

اَلْحَمْدُ لِلّٰهِ ﷻ! I grew my beard, which is a symbol of love for the Beloved and Blessed Rasūl ﷺ, started wearing a green turban and calling people towards the right path, giving up fighting and arguing.

*Āo ā kar gunāḥaun say taubāḥ karo
Madanī Māḥaul mayn kar lo tum I’tikāf
Raḥmat-e-Ḥaq say dāman tum ā kar bhāro
Madanī Māḥaul mayn kar lo tum I’tikāf*

*To repent of sins and immorality
Do I’tikāf in the Madanī environment
To be blessed by Divine bounty
Do I’tikāf in the Madanī environment*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Five sacred Aḥādīṣ about fasting on Mondays and Thursdays

1. Sayyidunā Abū Ḥurāirah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has reported that the Beloved and Blessed Prophet ﷺ has said: Deeds are presented every Monday and Thursday (in the court of Allah ﷻ) so I want that my deeds be presented whilst I am fasting. *(Jāmi’ Tirmiḏī, pp. 747, vol. 2)*
2. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ would keep fasts on Monday and Thursday. When asked about the reason for this, he ﷺ said, ‘In these two days, Allah ﷻ forgives every Muslim except such two Muslims who have ended relations with each other. He ﷻ orders the angels to leave them until they reconcile.’ *(Sunan Ibn Mājah, pp. 344, vol. 2, Ḥadīṣ 1740)*

3. Sayyidatunā ‘Āishah Ṣiddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has stated: The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would particularly keep fasts on Monday and Thursday. (*Jāmi’ Tirmizī*, pp. 186, vol. 2, *Hadīṣ* 745)
4. Sayyidunā Abū Qatāda رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked about the reason for keeping fast on Monday, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: I was born on this day (i.e. Monday) and this is the day I received my first revelation. (*Ṣaḥīḥ Muslim*, pp. 591, *Hadīṣ* 1162)

Loving Sunnah

5. The slave of Sayyidunā Usāmaḥ Bin Zaīd رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated: Sayyidunā Usāmaḥ Bin Zaīd رَضِيَ اللَّهُ تَعَالَى عَنْهُ would not miss the fasts of Monday and Thursday even in the state of journey. I asked him why he keeps fasts on Monday and Thursday despite his old age. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied: ‘Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would also keep fasts on Monday and Thursday, I (Usāmaḥ Bin Zaīd رَضِيَ اللَّهُ تَعَالَى عَنْهُ) asked, ‘Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why do you keep fasts on Monday and Thursday?’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘The deeds of people are presented (in the court of Allah عَزَّ وَجَلَّ) on Monday and Thursday.’ (*Shu’ab-ul-Īmān*, pp. 392, vol. 3, *Hadīṣ* 3859)

Dear Islamic brothers! We have learnt from these blessed Aḥādīṣ that the deeds of people are presented in the court of Allah عَزَّ وَجَلَّ every Monday and Thursday, and Allah عَزَّ وَجَلَّ forgives the Muslims out of His grace in both these days, but the people who have ended relations with each other are not forgiven. It is a matter of concern for all of us. These days, there would hardly be any person who does not have malice (in his heart for other Muslims).

Malice is the feeling of hatred and enmity in the heart. We should seriously ponder over this issue. If we have hatred for a Muslim we should remove that hatred from our heart. If we have any domestic quarrel, we should be the first to approach others and make attempts for reconciliation.

If all sincere efforts of reconciliation fail, then the person who made the first approach will be relieved of his responsibility, إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ. Anyhow, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

used to fast on Mondays and Thursdays. One of the reasons for fasting on Mondays was his blessed birth, so it is as if the Holy Prophet ﷺ used to celebrate his birth by fasting every Monday.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Three virtues of fasting on Wednesday and Thursday

1. Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has reported the following blessed saying of the Beloved and Blessed Prophet ﷺ: If anyone keeps fasts on Wednesday and Thursday, protection from Hell is written for him. (*Musnad Abī Ya’lā*, pp. 115, vol. 5, Ḥadīṣ 5610)
2. Sayyidunā Muslim Bin ‘Ubaīdullāh Qarashī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated from his honourable father رَضِيَ اللَّهُ تَعَالَى عَنْهُ that either he asked the Holy Prophet ﷺ himself or someone else asked, ‘Yā Rasūlallāh ﷺ! Shall I fast every day?’ He ﷺ remained silent. He asked again but the Beloved and Blessed Prophet ﷺ remained silent. When he asked for the third time, the Noble Prophet ﷺ asked, ‘Who asked about fast?’ He replied, ‘Me, Yā Rasūlallāh ﷺ.’ He ﷺ replied, ‘Verily, your family has a right over you; keep fast in Ramadan and in the following month (i.e. Shawwal) and every Wednesday and Thursday. If you do this it will be as if you have fasted forever.’ (*Shu’ab-ul-Īmān*, pp. 395, vol. 3, Ḥadīṣ 3868)
3. Whoever fasted in Ramadan, Shawwal, on Wednesday and Thursday shall enter Heaven. (*Sunan Kubrā*, pp. 147, vol. 2, Ḥadīṣ 2778)

Three benefits of fasting on Thursday and Friday

1. Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has reported the following saying of the Holy Prophet ﷺ: ‘Whoever fasted on Wednesday, Thursday and Friday; Allah عَزَّوَجَلَّ shall make (such) a house for him in Heaven that its exterior will be visible from the inside and its interior will be visible from the outside.’ (*Majma’-uz-Zawāid*, pp. 452, vol. 3, Ḥadīṣ 5204)

2. Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported that Allah عَزَّوَجَلَّ will make a palace of pearls, rubies and emeralds for him (the person who keeps fasts on Wednesday, Thursday and Friday) and freedom from Hell shall be written for him. (*Shu'ab-ul-Īmān*, pp. 397, vol. 3, Ḥadīṣ 3873)
3. Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated that whoever keeps fasts in these three days and then gives charity on Friday (whether it be) a little or a lot, he shall be forgiven for his sins and become as pure as he was the day his mother gave birth to him. (*Mu'jam Kabīr*, pp. 266, vol. 12, Ḥadīṣ 13308)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Five virtues of fasting on Friday

1. The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Whoever keeps fast on Friday, Allah عَزَّوَجَلَّ shall grant him the reward of 10 days of the afterlife, and they are not like the days of this world.’ (*Shu'ab-ul-Īmān*, pp. 393, vol. 3, Ḥadīṣ 3862)

Dear Islamic brothers! One day in the afterlife is equivalent to a thousand years of this world. In other words, the one who fasts on Friday will be given the reward of fasting for ten thousand years, but one should not fast on Friday alone, instead, one should fast on Thursday or Saturday as well. (The narration that mentions the prohibition of fasting on Friday alone is stated on the next page).

2. Sayyidunā Abū Umāmah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported the following faith-refreshing saying of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘Whoever offered Ṣalāt-ul-Jumu‘ah, kept fast, consoled a sick person, walked with a funeral and witnessed a Nikāḥ on Friday, Heaven has become Wājib for him.’ (*Mu'jam Kabīr*, pp. 97, part 8, Ḥadīṣ 7484)
3. Sayyidunā Abū Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Whoever is in the state of fast on Friday morning, consoles a sick person, walks with a funeral and donates charity, he makes Heaven Wājib for himself.’ (*Shu'ab-ul-Īmān*, pp. 394, vol. 3, Ḥadīṣ 3864)

4. Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Whoever kept fast, consoled a sick person, fed a beggar and walked with a funeral, would remain safe from sins for 40 years.’ (*Shu’ab-ul-Īmān*, pp. 394, vol. 3, *Ḥadīṣ* 3865)
5. Sayyidunā ‘Abdullāh Bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has said that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ very rarely missed the fast of Friday. (*Shu’ab-ul-Īmān*, pp. 394, vol. 3, *Ḥadīṣ* 3865)

Dear Islamic brothers! As one should fast a day before or after the fast of ‘Āshūrā, one should do the same for Friday, because fasting on Friday or Saturday alone is Makrūh Tanzīhī. However, if a particular date (such as 15th Sha’bān, 27th Rajab etc.) falls on a Friday or Saturday there is no harm in fasting on Friday or Saturday alone in this case.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Prohibition on fasting on Friday alone

1. Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that he رَضِيَ اللهُ تَعَالَى عَنْهُ heard the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, ‘None of you should fast on Friday but when he joins a day before or after it.’ (*Ṣaḥīḥ Bukhārī*, pp. 653, vol. 1, *Ḥadīṣ* 1985)
2. Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Do not specify Friday night amongst all nights for standing (in Ṣalāh), and do not specify Friday amongst all days for fasting, but when it is the fast you have to keep.’ (*Ṣaḥīḥ Muslim*, pp. 576, *Ḥadīṣ* 1144)
3. Sayyidunā ‘Āmir Bin Ludāin Ash’arī رَضِيَ اللهُ تَعَالَى عَنْهُ has said that he heard Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say: ‘The day of Friday is Eid for you, do not keep fast on it unless you keep fast before or after it as well.’ (*Attarḡīb Wattarḡīb*, pp. 81, vol. 2, *Ḥadīṣ* 11)

It is obvious from the foregoing Aḥādīṣ that we should not keep fast on Friday alone. However, if there is any particular reason to do so, for example, if the 27th of Rajab falls on a Friday there is no harm in keeping fast on that Friday.

Fasting on Saturday and Sunday

Sayyidatunā Umm-e-Salamaḥ رَضِيَ اللهُ تَعَالَى عَنْهَا has said that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would fast on Saturday and Sunday and he would say, ‘These two (Saturday and Sunday) are the days of Eid for the polytheists (Mushrikīn) and I want to oppose them.’ (*Ṣaḥīḥ Ibn Khuzaymah*, pp. 318, vol. 3, Ḥadīṣ 2167)

Fasting on Saturday alone is prohibited. Sayyidunā ‘Abdullāḥ Bin Busr رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated from his sister that Rasūlullāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Do not fast on Saturday unless it is an obligatory (Farḍ) fast.’

Sayyidunā Imām Abū ‘Īsā Tirmizī رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that this Ḥadīṣ is ‘Ḥasan’ and refers to the prohibition on fasting on Saturday alone because the Jews respect this day. (*Jāmi’ Tirmizī*, pp. 186, vol. 2, Ḥadīṣ 744)

Twelve Madanī pearls about Nafl fasts

1. If parents prevent their son from Nafl fast for fear of illness, the son should obey them. (*Rad-dul-Muḥtār*, pp. 416, vol. 3)
2. A wife cannot keep a Nafl fast without her husband’s permission. (*Durr-e-Mukhtār*, *Rad-dul-Muḥtār*, pp. 415, vol. 3)
3. In case of having a Nafl fast deliberately, it becomes Wājib to complete it. If it is broken it will be Wājib to make up for it. (*Durr-e-Mukhtār*, pp. 411, vol. 3)
4. If a Nafl fast became invalid unintentionally, not deliberately, for example, if a woman’s menses begin during her fast, the fast will become invalid and it will be Wājib to make up for it. (*Durr-e-Mukhtār*, pp. 412, vol. 3)
5. It is not permissible to break a Nafl fast without a valid exemption. If a fasting host realizes that the guest will resent if the host does not eat with the guest, or if a fasting guest realizes that the host will resent in case of his not eating with the host, it is a valid exemption for breaking the fast provided the fast is broken before the Islamic

midday (Ḍaḥwā Kubrā), and the one breaking the fast is certain to make up for it later. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, pp. 413, vol. 3*)

6. Due to the annoyance of parents, one can break a Nafl fast before ‘Aṣr (not after ‘Aṣr). (*Durr-e-Mukhtār, Rad-dul-Muḥtār, pp. 414, vol. 3*)
7. If a fasting person is invited to a meal by an Islamic brother, he can break Nafl fast before the Islamic midday, but it will be Wājib for him to make up for it later. (*Durr-e-Mukhtār, pp. 414, vol. 3*)
8. ‘If I’m invited to a meal then I’ll not fast but if I’m not then I will fast’, this type of intention and fast are invalid regardless of whether or not one is invited to a meal. (*Fatāwā ‘Ālamgīrī, pp. 195, vol. 1*)
9. If an employee or labourer will not be able to carry out his work properly and completely due to Nafl fast, it is necessary for him to seek the permission of his employer. However, if he can do work completely he does not require his employer’s permission¹ in this case. (*Durr-e-Mukhtār, pp. 416, vol. 3*)
10. Sayyidunā Dāwūd عليه السلام used to fast on alternate days. Fasting in this manner is called ‘Fasting of Dāwūd.’ This is a preferable manner of fasting for us, as Rasūlullāh صلى الله تعالى عليه وآله وسلم has said: ‘The preferable fast is the fast of my brother Dāwūd عليه السلام. He عليه السلام used to fast one day and not the next, and he never fled from the enemy.’ (*Jāmi’ Tirmizī, pp. 197, vol. 2, Ḥadīṣ 770*)
11. Sayyidunā Sulaymān عليه السلام used to fast the first three days, the middle three days, and the last three days of the month. Hence he used to be in the state of fasting in the beginning, middle and end of the month. (*Kanz-ul-‘Ummāl, pp. 304, vol. 8, Ḥadīṣ 24624*)
12. Fasting the whole year is Makrūḥ Tanzīhī. (*Durr-e-Mukhtār, pp. 337, vol. 3*)

¹ For detailed information about the rulings of employment please study the booklet ‘21 Madanī Pearls for Employees’ published by Maktaba-tul-Madīnah.

O Rab **عَزَّوَجَلَّ** of Mustafa **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Enable us to make the use of our lives, health and free time in worship by keeping Nafl fasts abundantly, accept them and forgive us!

آمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**

صَلُّوا عَلَى الْحَبِيبِ **صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

A means of sustenance

During the visible life of the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** there were two brothers. One of them used to come to him (to acquire knowledge). (One day) the other brother complained to the Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** about his brother (that he had left all the work to me and he should also take some responsibilities). The Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: **لَعَلَّكَ تُرَزَّقُ بِهِ**, ‘Maybe it is because of him that you are being given your sustenance.’ (*Jāmi’ Tirmidhī*, pp. 1887, *Ḥadīṣ* 2345 - *Ashi’at-ul-Lam’āt*, pp. 262, vol. 4)

صَلُّوا عَلَى الْحَبِيبِ **صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

Modesty is from Īmān

The Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, ‘Modesty is from Īmān (faith).’ (*Musnad Abī Ya’lā*, vol. 6, pp. 291, *Ḥadīṣ* 7463) As Īmān prevents a Muslim from committing Kufr (unbelief), modesty prevents a modest person from disobedience. This is further explained in the narration of Sayyidunā Ibn ‘Umar **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا**: ‘Without doubt, modesty and Īmān are interlinked. When one (of them) ceases to exist, the other is also taken away.’

(*Al-Mustadrak lil-Hākim*, vol. 1, pp. 176, *Ḥadīṣ* 66)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Twelve Parables about Fasting People

Allah عزَّوجلَّ says in the Holy Quran:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ط

No doubt, the eyes of the wise men are opened by their tidings (stories).

[Kanz-ul-Īmān (Translation of Quran)] (Sūrah Yūsuf, verse 111)

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله تعالى عليه وآله وسلم has said: ‘Whoever recites Ṣalāt upon me three times during the day and three times at night with love and devotion, Allah عزَّوجلَّ will forgive the sins he committed during that day and that night.’ (*Mu’jam Kabīr*, pp. 361, vol. 18, Ḥadīṣ 928)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

1. Fast in summer

Once, during the journey of Hajj, Ḥajjāj Bin Yūsuf stopped at a place between Makka-tul-Mukarramah and Madīna-tul-Munawwarah and had the lunch prepared. He then instructed his guard to bring a guest. The guard came out of the tent and saw a Bedouin lying on the ground. Wakening him up the guard said, ‘Come, Ḥajjāj Bin Yūsuf is calling you.’ When the Bedouin came, Ḥajjāj Bin Yūsuf said, ‘Accept my invitation, wash your hands and sit down to eat with me.’ The Bedouin replied, ‘I am sorry, I have already accepted the invitation of someone else who is more generous and gracious than you.’

Ḥajjāj Bin Yūsuf asked, ‘Whose invitation?’ The Bedouin replied, ‘The invitation of Allah ﷺ who has invited me to keep a fast and hence I have fasted today.’ Ḥajjāj asked, ‘You have fasted in such scorching heat!’ The Bedouin replied, ‘Yes, in order to save myself from the blazing heat of the Judgement Day.’ Ḥajjāj said, ‘Please eat now and make up for the fast tomorrow.’ The Bedouin immediately replied, ‘Can you guarantee me that I will remain alive till tomorrow?’ Ḥajjāj replied, ‘I’m afraid I can’t.’ The pious Bedouin said, ‘I’m afraid I can’t eat with you.’ Saying this, he then left Ḥajjāj behind. (*Rauḍ-ur-Riyāḥīn*, p. 212)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The pious servants of Allah ﷺ aren’t afraid of even kings and rulers. We have also learnt that those who observe fasts bearing heat will be protected from the intense and scorching heat of the Judgement Day, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

2. Satan’s worry

A pious person رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ saw Satan stand in worry by a Masjid door and asked, ‘What’s the matter with you?’ Satan replied, ‘Look inside.’ When the pious person looked inside he saw a person offer Ṣalāh, and another person sleeping by the Masjid door. Satan said, ‘I want to enter the Masjid to distract the person offering Ṣalāh by putting evil thoughts in his heart, but the man sleeping by the door is a fasting person. When he breathes out, his breath prevents me from entering like a flame of fire.’ (*Rauḍ-ul-Fāiq*, pp. 39)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to be protected from the attacks of Satan ‘fasting’ is a strong protective shield. Even though the fasting person is asleep, his breath is a sword against Satan. We have learnt that Satan is extremely afraid of the fasting person. As Satan is captured, chained and imprisoned during Ramadan, he gets into trouble whenever he sees a fasting person.

3. A unique expiation

A blessed companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ presented himself before Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! In the state of fast in Ramadan, I purposely had intercourse with my wife. I am ruined, what should I do?’ The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Can you free a slave?’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ politely replied, ‘I’m afraid I can’t, O the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Can you fast consecutively for two months?’ The blessed companion replied, ‘O the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I’m afraid I won’t be able to do so.’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Can you feed sixty Miskīn people?’ Again he politely replied in the negative.

Meanwhile, someone gifted some dates in the court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Giving all those dates to that companion the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Give it as charity, your expiation [Kaffārah] will be paid.’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, ‘Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am the poorest person in Madīna-tul-Munawwarah.’ The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled until his molars appeared and said: فَاطْعِمُهُ أَهْلَكَ (‘Feed it to your family.’) (Your expiation will be paid). (*Ṣaḥīḥ Bukhārī*, pp. 341, vol. 4, Ḥadīṣ 6822)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

Dear Islamic brothers! If the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ ever made any mistake due to human nature, they would immediately compensate for it. Moreover, they would also present themselves before the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for its forgiveness and expiation. They truly believed that the pleasure of Allah عَزَّوَجَلَّ lies in the pleasure of His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

This narration also makes it clear that the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ firmly believed that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses immense divinely-given authority, and that Shari’ah is the other name of his sayings. This is why the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered different forms of expiations to that companion by asking him ‘If he could free a slave’, or ‘If he was able to fast consecutively for sixty days?’ or ‘If he was able to feed sixty Miskīn people?’ and the companion kept on replying ‘No, Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’

In other words, that companion firmly believed that if the Beloved and Blessed Prophet ﷺ had wanted he could have told any forth method of expiation other than the first three ones. The Noble Prophet ﷺ also affirmed to his authority saying that the expiation that I'll impose upon you is to give these dates. When the companion expressed his personal need saying that no one in Madīna-tul-Munawwarah was poorer than him, the Noble Prophet ﷺ ordered him to take the dates and feed them to his family; his expiation will get paid.

The general ruling of expiation for deliberately breaking a fast of Ramadan is to free a slave (provided the conditions of expiation are met). If this is not possible, then to fast successively for sixty days', if this isn't possible either, then to feed sixty poor people, but the expiation that was imposed upon the blessed companion was not to give [and do all of those things] but to take and spend upon his own family instead of spending upon anybody else! This is the supreme court of refuge for the helpless and destitute.

4. Generosity of Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا

Mother of the believers, Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا was immensely generous and benevolent. Sayyidunā 'Urwaḥ Bin Zubāir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated he saw that the mother of the believers رَضِيَ اللَّهُ تَعَالَى عَنْهَا donated and distributed seventy thousand dirhams for the pleasure of Allah عَزَّوَجَلَّ, whereas there were patches on her clothes. Sayyidunā 'Abdullāh Bin Zubāir رَضِيَ اللَّهُ تَعَالَى عَنْهُ sent one hundred thousand dirhams to her but she distributed the entire money in the path of Allah عَزَّوَجَلَّ in a day. She had fast that day. At evening, her maid said, 'Wouldn't it be better if you had kept just one dirham for bread.' She replied, 'This thought didn't cross my mind, if it had come into my mind I would have saved.' (*Madārij-un-Nubūwwah*, pp. 473, vol. 2)

May Allah عَزَّوَجَلَّ have mercy on her and forgive us without accountability for her sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Despite possessing huge amount of wealth, the mother of believers Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا led a very simple, pious and noble life. Whenever wealth or money was presented to her, she رَضِيَ اللَّهُ تَعَالَى عَنْهَا donated and distributed all of it in

the path of Allah ﷺ. Even when she received a hundred thousand dirhams she رَضِيَ اللهُ تَعَالَى عَنْهَا did not keep money to buy food even for Ifṭār. On the other hand, if we observe a single Nafl fast, we want various types of foods such as fried items, cold drinks etc.

We should also follow in the footsteps of the mother of all believers Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا. We should not love wealth and monetary possessions to the extent that we begin to hesitate spending it in the path of Allah ﷺ and for righteous causes.

To remain associated with the Madanī environment of Dawat-e-Islami is extremely useful for getting rid of the love of the world and for having betterment in afterlife. Whenever any Madanī Qāfilah of Dawat-e-Islami arrives in your area, do adopt their company because even just looking at the travellers of the path of Allah ﷺ with good intentions is a good deed and their companionship will lead you to Heaven. Let me tell you the story of a spoilt young man whose life was transformed just by looking at a devotee of Rasūl:

Blessings of meeting Rasūl’s devotee

An Islamic brother from Qusoor city (Punjab, Pakistan) gave the following account: I was a matriculation student at that time. Due to evil company, I was wasting my life in sins, indecency and wrongdoings. I was temperamental, rude and ill-mannered to the extent that I misbehaved my parents and even my grandparents.

One day, a Madanī Qāfilah of Dawat-e-Islami, a global & non-political movement for the propagation of Quran & Sunnah, arrived at our local Masjid. I went to visit the devotees of Rasūl. Making individual effort, an Islamic brother dressed in white clothes with a green turban on his head politely invited me to attend the Dars. Hence, I sat down and began listening to the Dars. After the Dars, they told me that the three day Sunnah-Inspiring global Ijtimā’ of Dawat-e-Islami was going to be held in Madīna-tul-Auliya Multan, after a couple of days. They invited me to attend the global Ijtimā’. Impressed by their Dars which had a great positive effect on me, I couldn’t refuse. So I participated in the Ijtimā’.

I was surprised to see the blessings of the Ijtimā’. The last speech, ‘*The Perils of Music*’ had an overwhelming effect on me, causing tears to fall from my eyes. I repented of my sins and joined the Madanī environment of Dawat-e-Islami. My family took a sigh of

relief to see this positive change in me. With the blessings of Dawat-e-Islami, my elder brother also grew a beard and adorned his head with a turban because he was immensely impressed to see a sudden Madanī change in an extremely bad mannered person. I’ve a sister who has also started wearing a Madanī Burqa’ (veil).

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ! All of my family members have got the privilege of doing Baī’at in the Qādiriyyah Razawiyyah order, becoming the disciples of Ghauṣ-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ. By the grace of Allah عَزَّوَجَلَّ I have learnt the Quran by heart and have enrolled on the Dars-e-Nizāmī course. At the time of writing this account, I’m in the second year of my course. I’m also making efforts as the responsible of Dawat-e-Islami’s Madanī Qāfilah in our area. I have intended to travel with a Madanī Qāfilah for twelve months in Sha’bān, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ.

*Dil pay gar zang ho, sārā ghar tang ho
Hogā sab kā bhalā, Qāfilay mayn chalo*

*If the heart is rusty with sins, and the family is disturbed by evildoings
All will get good and blessings, travel with Madanī Qāfilah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Cold water

Once Sayyidunā Sarī Saqaṭī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had a fast. He placed a goblet of water inside the walls’ recess so that the water would get cool. After the ‘Aṣr Ṣalāh, while he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was engrossed in meditation, Heavenly maidens began to visit him. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would ask each maiden as to who she was for and she would tell the name of a devoted servant of Allah عَزَّوَجَلَّ. Then another one came, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ asked the same, she replied, ‘I am for the one who, whilst fasting, doesn’t place water to cool.’ Listening to this, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, ‘If you’re right then drop this goblet.’ So she dropped the goblet whose sound awoke the meditating saint. When he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ saw the goblet it was broken into pieces.

(Al-Malfūz, pp. 124, part 1)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to attain the everlasting blessings & pleasures of the Hereafter, one has to subdue and control his Nafs staying away from worldly desires and pleasures. The Auliya of Allah عزوجل battled against their carnal desires. Once, in an extremely hot day, a pious person saw someone carry ice. He desired, 'If only I had money to buy ice and enjoy a cold drink.' Instantly, he felt ashamed and said to himself, 'Why did I listen to the trick of my Nafs?' He then promised never to drink cold water. Hence, even in hot summer days, he always heated the water before drinking it.

Nihang-o-axdahā-o-shayr-e-nar mārā to kyā mārā

Baṛay mūzī ko mārā Nafs-e-Ammārah ko gar mārā

Killing crocodile, serpent and lion is not a feat

Suppressing one's Nafs is a great action indeed

6. Reward from Beloved Rasūl ﷺ

Ramadan was approaching. The prominent historian Sayyidunā Wāqidi رحمه الله تعالى عليه had nothing to meet his needs. He رحمه الله تعالى عليه wrote a letter to his 'Alawī friend stating, 'Ramadan is approaching, and I have nothing to spend. Please send 1000 dirhams to me as debt.' So the 'Alawī sent a bag containing 1000 dirhams to him.

After a short while Sayyidunā Wāqidi رحمه الله تعالى عليه received a letter from his another friend with the following message, 'I need 1000 dirhams to spend in the month of Ramadan.' Sayyidunā Wāqidi رحمه الله تعالى عليه sent the bag of Dirhams to him.' The next day, the 'Alawī friend who gave Sayyidunā Wāqidi رحمه الله تعالى عليه the Dirhams and the friend who received the Dirhams from Sayyidunā Wāqidi رحمه الله تعالى عليه both came to the house of Sayyidunā Wāqidi رحمه الله تعالى عليه. 'Alawī friend said, 'Ramadan is arriving and I had nothing except for those 1000 dirhams. When I received your letter I gave all of my 1000 dirhams to you. For my own need, I wrote a letter to this friend of mine to lend me 1000 dirhams. He sent me the same bag of dirhams I sent to you. I sent you the bag of dirhams which you sent to him, and he sent it to me again.' With mutual consent they agreed to distribute the money equally among themselves.

The following night Sayyidunā Wāqidi رحمه الله تعالى عليه was privileged to see the Holy Prophet صلى الله تعالى عليه وآله وسلم in his dream. He صلى الله تعالى عليه وآله وسلم said, 'إِنْ شَاءَ اللَّهُ عزوجل' You'll get a lot

tomorrow.’ Hence, the following day, the chief Yaḥyā Barmakī called Sayyidunā Wāqidī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and said, ‘I saw you in trouble last night in my dream, what’s the matter?’ Sayyidunā Wāqidī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ explained to him the entire story. Yaḥyā Barmakī responded, ‘I am unable to decide as to which of you is more generous. You are all generous and deserve to be respected. The chief then gave 30,000 dirhams to Sayyidunā Wāqidī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and 20,000 dirhams each to the other two. Further, he appointed Sayyidunā Wāqidī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ as a Judge as well. (*Hujjatullāhi ‘Alal ‘Ālamīn*, pp. 577)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! True Muslims are generous, courteous, self-sacrificing and considerate. In order to remove the difficulty and anguish of a Muslim brother, they would even tolerate their own difficulties and inconveniences. We also have learnt from this parable that generosity is a very beneficial deed which does not decrease but increases the wealth of a person.

Further, this parable also shows us that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is aware of the state of his Ummah and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blesses those who demonstrate generosity. Verily, there are many virtues of making sacrifice for others. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah عَزَّوَجَلَّ forgives the person who gives someone else the thing he needs for himself.’ (*Ithāf-us-Sādat-il-Muttaqīn*, pp. 779, vol. 9)

7. Fragrance of fast

Sayyidunā ‘Abdullāh Bin Ghālib Ḥaddānī قُدِّسَ سِرُّهُ الرَّبَّانِي the Ḥadīṣ teacher of Sayyidunā Imām Qatādaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred. After the burial, the soil of the blessed grave smelt of musk. Someone saw him in a dream and asked, ‘مَا صُنِعْتُ؟ How were you treated?’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘Allah عَزَّوَجَلَّ forgave me.’ The dreaming person further asked where he was taken to?’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied ‘Heaven.’ The dreaming person then enquired, ‘Due to which deed?’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘Perfect Īmān, Taḥajjud and summer fasts.’ Finally he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked, ‘Why does fragrance emanate from your grave?’

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘This is the fragrance of my recitation and thirst I bore in fast.’
(*Hilyat-ul-Auliya*, pp. 266, vol. 6, *Ḥadīṣ* 8553)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Dear Islamic brothers! Similarly, the fragrance of musk used to emanate from the soil of the blessed grave of Sayyidunā Imām Bukhārī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Soil used to be added to his grave repeatedly but people would take it as relic due to fragrance. (*Muqadamaḥ Ṣaḥīḥ Bukhārī*, pp. 3, vol. 1)

Likewise, the fragrance of musk used to emanate from the grave of the author of *Dalāil-ul-Khairāt*, Shaykh Sayyid Muhammad Bin Sulaymān Jazūlī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ who used to recite Ṣalāt upon the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in abundance.

Seventy seven years after his demise, his body was transferred from ‘Sous’ to Morocco for some legitimate reason. When his blessed body was exhumed it was in an absolutely fine state, quite untouched. There was no sign of decay. Even his shroud did not get dirty at all. Prior to his demise, he had his beard lawfully trimmed. It looked as if the beard was trimmed just today. Someone put a finger onto his cheek and pressed; the cheeks became pale due to blood-circulation just like an alive person. (*Muṭāli’-ul-Masarrāt*, pp. 4)

8. Blessings of fasts of Ramadan and six fasts after Eid

Sayyidunā Sufyān Ṣaurī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘Once I stayed in Makka-tul-Mukarramah رَاكِعًا اللَّهُ شَرْقًا وَتَغْطِيهَا. At around midday, a person from Makkah would perform Ṭawāf of the Holy Ka’bah and two Rak’āt Ṣalāh daily. He would say Salām to me and then return to his home. I had developed a liking for that pious person. One day, he fell seriously ill. I went to visit him; he was on his deathbed. Handing his will over to me, he said, ‘When I die, give me Ghusl and lead my funeral Ṣalāh, and after burial, please don’t leave me alone, stay at my graveside the whole night and perform Talqīn¹ at the time of the arrival of the angels Munkar and Nakīr.’ I agreed to fulfil his will.

When he died, I acted upon his will. While I was sitting beside his grave I fell asleep. I heard a voice from Ghayb saying, ‘O Sufyān رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ! He doesn’t require your Talqīn

¹ See the details of Talqīn in the booklet ‘40 Madanī Wills’ published by Maktaba-tul-Madinah.

and your closeness because we have ourselves comforted him and made Talqīn to him. I asked, ‘Due to which deed has he been granted this status?’ The voice spoke, ‘Due to the blessings of the fasts of Ramadan and the six fasts of Shawwal.’ Sayyidunā Sufyān Šaurī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated, ‘I saw this dream three times in that night alone.’ I politely beseeched Allah عَزَّوَجَلَّ, ‘Yā Allah عَزَّوَجَلَّ! With your grace and benevolence, give me also the ability to observe these fasts.’ (Qalyūbī, pp. 14)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

9. Moon of Ramadan

Once there was some controversy regarding the appearance of the moon of Ramadan. Some people said that the moon had appeared while some others denied. The respected and honourable mother of Sayyidunā Ghauš-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ spoke, ‘My son doesn’t drink milk during the days of Ramadan. As he has not drunk milk today, the moon of Ramadan may well have appeared last night.’ Hence, after further findings and observations it came out that the moon had appeared last night. (Bahjat-ul-Asrār, pp. 172)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Ghauš-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ muttaqī ḥar ān mayn

Cḥauṛā mā kā dūdḥ bhī Ramazān mayn

Ghauš-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is very pious and ascetic

In Ramadan he avoided even mother’s milk

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Liver cancer was cured

Dear Islamic brothers! In order to develop the love of Ghauš-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ and other blessed saints رَحِمَهُمُ اللهُ تَعَالَى in your heart, always remain associated and attached with the Madanī environment of Dawat-e-Islami and gain great blessings. Here is a faith-refreshing Madanī incident for your encouragement.

An Islamic brother from Gulistān-e-Mustafa (Bāb-ul-Madīnāh, Karachi) has stated: I invited a brother to attend the three day global Ijtimā' of Dawat-e-Islami being held in Multan. His daughter was a patient of liver cancer. With the intention of making Du'a for his daughter, he participated in the Ijtimā'. He made Du'a abundantly with intense humility in the Ijtimā'.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Having returned from the Ijtimā', he got his daughter's tests carried out. To the utter astonishment of doctors, the test results showed no cancer at all. The entire team of doctors was amazed as to how the cancer that is considered an incurable disease was cured. Prior to his participation in the Ijtimā', the condition of his daughter was so serious that pus used to be drawn from her body by a syringe on a daily basis, but by the blessings of participating in the Ijtimā', that girl has completely recovered from cancer, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. She has now been healthy and has got married as well.

*Agar dard-e-sar ho, kay yā cancer ho,
Dilāye gā tum ko shifā Madanī Māḥaul
Shifāayn milayn gī, balāayn talayn gī
Yaqīnan ḥay barakat bḥarā Madanī Māḥaul*

*Even if one has cancer and his life is in danger
He'll get cured by blessings of the Madanī environment
Cures will be granted and adversities will be averted
Very blessed is indeed the Madanī environment*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

10. Three fasts of Aḥl-e-Bayt رَضِیَ اللّٰهُ عَنْهُمْ

Once in childhood, Sayyidunā Ḥasan and Sayyidunā Ḥussain رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا became ill. Sayyidunā 'Alī كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِیْم, Sayyidatunā Fāṭimah and their slave-girl Sayyidatunā Fiḍḍah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا vowed to fast for three days for the health of the two princes, Imām Ḥasan and Imām Ḥussain رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا. Allah عَزَّوَجَلَّ blessed both princes with health and hence three fasts were observed.

Sayyidunā 'Alī كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِیْم brought three Ṣā' [almost three hundred grams] of barley. They used a hundred grams each day. Breads were served to them at the time of

Iftār. On the first day, a destitute person came and begged for bread. On the second and third day, an orphan and a captive came respectively and they also begged for bread. Therefore, all the breads were given to them each day, and Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ, Sayyidatunā Fāṭimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا and their slave girl did Iftār with mere water, and fasted the next day without eating any thing. (*Khazāin-ul-‘Irfān*, pp. 926)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

*Bhūkay reh kay khud auraun ko khilā daytay thay
Kaysay şābir thay Muhammad kay ghārānay wālay*

*They fed others despite remaining hungry
How patient was Muhammad’s family*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah عَزَّوَجَلَّ has mentioned the faith-refreshing sacrifice of His Beloved Rasūl’s daughter and her family in Sūrah Ad-Dahr, verse 8 and 9:

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نَطْعُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

And they feed, for love of Him, the poor, the orphan and the prisoner. They say to them, ‘We feed you only for the pleasure of Allah عَزَّوَجَلَّ. We desire no recompense or thanks from you.’

[*Kanz-ul-Īmān (Translation of Quran)*] (Sūrah Ad-Dahr, verse 8, 9)

سُبْحَنَ اللَّهُ عَزَّوَجَلَّ! This faith-refreshing parable clearly shows the enthusiasm of Ahl-e-Bayt رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ to make sacrifice for others. To keep three fasts with mere water isn’t easy. When we fast we are served with cold and sweet drinks, fried dishes, fresh fruits and other delicious foods at the time of Iftār. This type of great sacrifice in the state of poverty was indeed an extraordinarily righteous deed.

The excellence of sacrifice mentioned in the sixth parable is being presented again. The Holy Prophet ﷺ has said, ‘Allah عَزَّوَجَلَّ forgives the person who gives someone else the thing he needs for himself.’ (*Ithāf-us-Sādat-il-Muttaqīn*, pp. 779, vol. 9)

Pay heed to the following part of the blessed Quranic verse which shows the greatness and grandeur of the Aḥl-e-Bayt. ‘We only feed you for the pleasure of Allah عَزَّوَجَلَّ. We desire no recompense or thanks from you.’ These Quranic words express a high degree of sincerity. If only we too learn how to perform every deed merely for the pleasure of Allah عَزَّوَجَلَّ. If only we assist and benefit others expecting nothing from them, not even a word of appreciation and thank. When helping someone or giving food or money to a beggar, it is better not to even say to him, ‘Remember me in Du’ā’ as it also seems a type of reward in exchange for your good deed. Now, whether or not he makes Du’ā for us and whether or not his Du’ā is accepted in our favour, it is simply our fate!

Mayrā ḥar ‘amal bas Tayray wāsiṭay ḥo

Kar ikhlāṣ aysā ‘aṭā Yā Ilāhī

My every deed be solely for You, Almighty

Bless me with such a treasure of sincerity

11. Fasting successively for forty years

Sayyidunā Dāwūd Ṭāī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ observed fasts successively for forty years. He was so sincere in his worship that he would not let even his family know about his fasts. While going to work at noon, he would take along with him meal which he would give to someone on the way. After Maghrib, he would arrive home and eat food. (*Ma’dan-e-Akhlāq*, part 1, pp. 182)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyidunā Dāwūd Ṭāī’s subduing his Nafs and desires

سُبْحَنَ اللهُ عَزَّوَجَلَّ! This is the superb level of sincerity! Sayyidunā Dāwūd Ṭāī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had great control over his Nafs. It is mentioned in ‘Taḏkira-tul-Auliyyā’ that once he was busy with worship on a hot summer day in the sunshine. His respected mother said, ‘Son! It would be better if you came under a shade.’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ politely replied, ‘Dear mother!

I feel ashamed of following and satisfying my Nafs and its desire.’ Once, someone saw his water pot in the sunshine and said, ‘Sayyidi! It would be better if you placed it in the shade. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ replied, ‘When I had placed it there it was under the shade but now I feel ashamed of putting it in shade just to please my Nafs giving up the remembrance of Allah عَزَّوَجَلَّ.’

On another occasion, while he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was reciting the Holy Quran, somebody requested him to come under a shade. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ replied, ‘I dislike obeying my Nafs’ i.e. the Nafs is also insisting me that I come in a shade but I cannot obey it. The following night, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ passed away. After his demise, a voice from Ghayb was heard, ‘Dāwūd Ṭāī has attained absolution because Allah عَزَّوَجَلَّ is pleased with him.’ (*Taẓkira-tul-Auliya*, pp. 201-202, part 1)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Revealing one’s good deeds

Dear Islamic brothers! Those who mention their good deeds to others without a valid Shar’i reason just to show off committing the sin of ostentation and insincerity should take lesson from the foregoing parable. For example, someone says, ‘I observe the fasts of Rajab, Sha’bān and Ramadan every year’ (despite the fact that the fasts of Ramadan are already Farḍ, that ostentatious and insincere person will say that he fasted for three successive months just to make it seem more impressive).

Some say, ‘I have been fasting on Ayyām-ul-Biḍ every month from many years.’ ‘I recite Ṣalāt-‘Alan-Nabī in abundance and have been reading *Dalāil-ul-Khaīrāt* for a long time.’ ‘I’ve recited many parts of the Quran.’ ‘Every month I donate a lot of money to a Madrasaḥ.’ Some brag about the number of Hajj and ‘Umraḥ they performed. In short, people reveal their Nafl Ṣalāḥ, Taḥajjud Ṣalāḥ, Nafl fasting and other forms of worships unnecessarily. Alas! Sincerity seems to have disappeared altogether. Remember! No one will be able to bear the punishment of ostentation.

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Seek Allah’s refuge from Jab-bul-Ḥuzn.’ The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly asked, ‘What is Jab-bul-Ḥuzn?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘In Hell, there is a well (called Jab-bul-Ḥuzn) from whose severity even Hell

itself seeks refuge 400 times a day. This well is the abode for the ostentatious Qāris of (the Quran).’ (*Sunan Ibn Mājah*, pp. 167, vol. 1, *Hadīṣ* 256)

Hifẓ ceremony

Nowadays, when a child completes his/her Hifẓ a special ceremony is held. The child is congratulated and presented with bouquets of flowers, garlands and gifts. The family would perhaps be under the impression that they are encouraging the child by holding such ceremonies. Sorry to say, the child was already courageous; this is why he became the Hāfīẓ. No doubt, the child should be encouraged and appreciated when he starts the Hifẓ as it will develop passion in him but once he has completed the Hifẓ, he needs to be instructed to remember it throughout his life and act according to the Quranic teachings. Anyway, this type of ceremony can cause ostentation in the child instead of encouragement. Please do consider these issues before arranging this type of ceremony.

I searched very hard for sincerity

I have searched very hard for sincerity in such ceremonies but failed to find it. I only saw ostentation. Allah عَزَّوَجَلَّ forbid, sometimes even photographs are taken. Instead of gathering people for a ceremony, take the child to pious people and request them to make Du’ā for the child to remember the Quran throughout his life and spend his life following the teachings of the Holy Quran. إِنَّ هَذَا لِلَّهِ عَزَّوَجَلَّ there will be more blessings.

وَاللَّهُ وَرَسُولُهُ أَعْلَمُ عَزَّوَجَلَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Consider all aspects

One should consider all aspects. Will the proposed ceremony be beneficial to your afterlife? If you are certain that the purpose of the Hifẓ-e-Quran ceremony is not to show off, and you are also sure that your child will remain safe from ostentation and insincerity, i.e. you have already given him excellent training of sincerity and humility, then hold the ceremony. May Allah عَزَّوَجَلَّ accept it!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

It's easy to become Ḥāfiẓ but difficult to remain Ḥāfiẓ!

It is a matter of great concern that a large number of Ḥāfiẓah girls and Ḥāfiẓ boys whose parents hold ceremonies for learning the Holy Quran are made to forget the Quran later. In some families, it is customary to make children Ḥuffāẓ. This is indeed a very good act but remember that it is easy to become a Ḥāfiẓ but difficult to remain the Ḥāfiẓ. Therefore, it is a Madanī request to all those parents who want their child to become Ḥāfiẓ to keep an eye on the child and advise him repeatedly to recite at least one part a day so that he would not forget.

The Holy Prophet ﷺ has said, 'Always recite the Quran. I swear by the One in Whose omnipotence my life is, the Quran tends to be released more quickly than the camel tied with ropes.' (*Ṣaḥīḥ Bukhārī*, pp. 412, vol. 3, Ḥadīṣ 5033)

In other words, as tied camels want to be released and they will run away if proper attention and care is not given, likewise, if one does not keep remembering and revising the Quran, he will be made to forget it. (*Fatāwā Razawiyyah (Jadīd)*, pp. 745, vol. 23)

Punishment for forgetting Ḥifẓ

The Ḥuffāẓ that revise the Quran just a few days before the arrival of Ramadan in order to be able to recite it in Tarāwīḥ Ṣalāḥ but, Allah عزوجل forbid, forget numerous verses for the whole year due to heedlessness should repeatedly read the following narration and tremble with fear of Allah عزوجل. Anyone who has forgot even one verse must memorise it again and repent sincerely of forgetting it. 'One who forgets the Holy Quran after memorising it will be resurrected blind on the Day of Judgement.' (*Deduced from part 16, Sūrah Ṭāḥā, verses 125-126*)

Three blessed sayings of the Beloved Prophet ﷺ

1. The good deeds of my Ummah were presented to me. I even saw a splinter which a person took out from the Masjid. The sins of my Ummah were also presented to me and I did not see any sin greater than forgetting a chapter or a verse of the Quran after memorising it. (*Jāmi' Tirmidhī*, pp. 420, vol. 4, Ḥadīṣ 2925)

2. Whoever memorises the Quran and then forgets it will be raised as a leper on the Day of Judgement. (*Sunan Abī Dāwūd*, pp. 107, vol. 2, *Ḥadīṣ* 1474)
3. The sin for which my Ummah will be given complete punishment on the Day of Judgement, is the forgetting of a memorized chapter of the Quran. (*Kanz-ul-‘Ummāl*, pp. 306, vol. 1, *Ḥadīṣ* 2843)

Saying of Imām Aḥmad Razā رَحْمَةُ اللَّهِ عَلَيْهِ

A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, ‘How unwise is the person whom Allah عَزَّوَجَلَّ blesses with memorising the Quran but he forgets and loses it. If this person were aware of the great virtue and excellence promised for memorising the Holy Quran, he would hold it dearer more than anything else.’

Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has further stated, ‘Such a person should make every possible effort to teach and help others memorise the Quran, and he himself must do constant revision of the memorised Quran so that he may gain the virtues and excellences that have been promised and so that he is not resurrected blind and leper on the Day of Judgement.’ (*Fatāwā Razawīyyah (Jadīd)*, pp. 645, 647, vol. 23)

When is it permissible to reveal good deeds?

It is permissible to reveal good deeds if the intention is to express gratitude for a divine favour. Similarly, if a religious leader reveals his deeds intending that his followers and disciples will be encouraged by his deed, this will not be considered as ostentation.

However, every one should consider the condition of his heart before showing his good deeds and virtuous actions to others because Satan is very cunning. It is possible that he makes you indulge in ostentation by making you think that you are informing others of your good deeds to express gratitude but you would inwardly feel overjoyed and expect others to respect you due to showing your good deeds. This is, undoubtedly, ostentation. Then, telling others that it is just to express gratitude is an even bigger act of ostentation as well as a great lie. (For detailed information read the chapters ‘Intention’, ‘Sincerity’)

and ‘Show off’ in either *Ihyā-ul-‘Ulūm* or *Kīmīyā-e-Sa’ādat* by Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī (عليه رَحْمَةُ اللّٰهِ الْوَاسِعَةُ). If only we are not deprived by Satan of studying these books because he will never want a Muslim’s deed to become sincere and thus be accepted.

O Allah عَزَّوَجَلَّ! Give us the ability and privilege to perform worship and observe Nafl fasts abundantly with sincerity. Enable us to recognise the tricks of Satan by which he ruins our deeds.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Riyā kāriyaun say bachā Yā Ilāhī
Mujhay ‘abd-e-mukhlis banā Yā Ilāhī

Save me from ostentation, O Almighty
Make me a sincere servant, O Almighty

12. Neighbourhood of fasting people

Sayyidunā Mālik Bin Dīnār رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ has not eaten even a single piece of date for forty years. His desire of eating dates had intensified. To subdue his Nafs, he رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ fasted for eight successive days. Finally, he bought some dates and entered a Masjid situated in an area of Basra in day timing.

As he was about to eat the dates, all of a sudden, a child started to call out, ‘O father! A Jew has entered our Masjid!’ When his father heard this, he rushed towards the Masjid brandishing a stick. When he arrived, he recognised the eminent saint رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ. Apologising he politely said, ‘Your Eminence! The thing is, all the Muslims in this area keep fast. Other than the Jews no one eats during the day. This is the reason why my child assumed that you were a Jew; please forgive us for this misunderstanding.’ He رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ said, ‘The children’s tongue is a tongue from Ghayb.’ He رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ then swore never to eat dates. (*Taḥkīrāt-ul-Auliya*, pp. 52, part 1)

Content with just aroma of meat

Dear Islamic brothers! Did you see how our pious saints رَحْمَةُ اللَّهِ تَعَالَى fought their Nafs? Sayyidunā Mālik Bin Dīnār رَحْمَةُ اللَّهِ تَعَالَى did not satisfy the desire of his Nafs! He رَحْمَةُ اللَّهِ تَعَالَى did not eat delicious food for many years. Often he fasted during the day and did Ifṭār with just a dry piece of bread. Once, he رَحْمَةُ اللَّهِ تَعَالَى had a desire for meat. So he bought some meat. On the way back, he smelt it and said to himself, ‘O Nafs! You have attained pleasure by smelling the meat; this is the only benefit for you. Saying this, he gave the meat to a Faqīr (poor person) and then said, ‘O Nafs! I’m not hurting you due to enmity. I’m trying to make you patient so that you may attain the precious treasure of divine pleasure!’ (*Taḏkira-tul-Auliya*, pp. 52, part 1)

We have also learnt that the Muslims of earlier times would like to keep Nafl fasts as mentioned in the previous parable that all the Muslims of an area of Basra observed Nafl fast every day!

Call to righteousness from children

The saying of Sayyidunā Mālik Bin Dīnār رَحْمَةُ اللَّهِ تَعَالَى that children’s words are ‘from Ghayb’ is also very important. Without doubt, there are often Madanī pearls of admonition for us in the talking and practices of young children.

Sag-e-Madīnāh عَفِي عَنْهُ (i.e. the author) wrote the aforementioned 12th parable on the 9th Shawwal 1422 A.H. in an Islamic brother’s house in Karachi. During the meal, two children of the Islamic brother also sat down to eat. Their greed, quarrelsome attitude, disrespecting and devaluing one another, impatience, intolerance, tale-telling, jealousy, self-pride, self-importance, showing-off, unnecessary talking and needless complaining provided me with a great lesson to ponder over! You may probably be thinking as to how two children can deliver Dars on so many topics? In fact, the person possessing a Madanī mindset can learn many things from their behaviour and attitude. For example, they filled their plates with too much food; they ate some food, dropped some and then left some in their plates.

The lesson I learnt is that filling the plate with too much food is a sign of greed and a manner of silly people. A wise and sensible person refrains from this. Further, not picking

up the dropped food which will be thrown away is *Isrāf* (wasting). After eating, it is a *Sunnah* to clean the plate (with finger). The wise are not supposed to waste food but act upon the *Sunnah*. Unwise people waste food like children. The son of the Islamic brother filled his glass with cold drink, which annoyed his sister. She first placed the bottle beside me but still wasn't satisfied. Later she picked up the bottle and put it somewhere else outside the room. This fighting gave me the lesson of greed (shown by the son) and jealousy (shown by the daughter). As both were quarrelling and arguing, they began to show each others' faults.

In other words, they were saying, 'Look! We're naive and unwise, because of which we're talking unnecessarily, demonstrating impatience, disrespecting and quarrelling with one another and showing each others' faults & weaknesses. If a (so called) wise person does what we are doing, isn't he a fool? We are praising ourselves and bragging, we are revealing one another's mistakes, but as we are minors, we will not be held accountable for this in the afterlife but, if you disrespect and dishonour one another, show off, lie and commit sins such as jealousy etc. you may well be held accountable and then sentenced to Hell on the Day of Judgement. If this happens, it'll be the greatest tragedy for you.'

Madanī daughter shows her henna-coloured hands

Dear Islamic brothers! To be honest, I have mentioned just a few habits of those children. They were not aware that they were preaching and providing us unknowingly with a great lesson. If we carefully examine a child's habits and behaviour from morning till night, we can obtain many *Madanī* pearls of admonition and wisdom from his every action and comment.

Once, on the eve of *Eid Milād-un-Nabī* ﷺ, an Islamic brother brought his little *Madanī* daughter. She wanted to attract my attention by showing her henna-coloured hands. In other words, she gave the lesson that showing one's abilities without a religious necessity, either directly or indirectly, is indeed a sign of showing off. This desire for praise is the habit of unwise and naive people like us. Young girls show their henna-coloured hands and young boys show their attractive clothes etc. to other people expecting praise and admiration, it contains a lesson for the adults.

Nowadays, a large number of people seem to have indulged in the bad habit of showing off. The disease of desiring fame and praise is also common. Further, people desire and expect admiration by their virtuous activities like donating money for the construction of Masājid & Madāris etc. This is indeed a ‘deadly disease’ but people don’t pay any attention towards it.

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has warned, ‘Two hungry wolves let loose at a herd of sheep don’t cause as much harm as desire of respect and love of wealth cause harm to a person’s religion.’
(*Jāmi’ Tirmizī*, pp. 166, vol. 4, Ḥadīṣ 2383)

I did not offer even Ṣalāt-ul-Jumu’aḥ

Dear Islamic brothers! In order to develop the spirit to get rid of showing off and love of wealth, always remain associated with Dawat-e-Islami. Make it your habit to travel with the Madanī Qāfilahs of Dawat-e-Islami. There are great blessings of the Madanī environment of Dawat-e-Islami.

Therefore, an Islamic brother of Gujranwala (Punjab, Pakistan) sent me his letter in which he mentioned, ‘I was living my life in fashion, sins and indecent deeds. Due to bad company, I had even become an alcoholic. I had been so wicked that I did not offer even Jumu’aḥ Ṣalāḥ. Despite being a Ḥāfiẓ of the Quran, I didn’t even open the Quran for almost twelve years and, as a result, I had been made to forget almost all of it. I was living a life of ignorance. Luckily, the star of my fortune shone when I met an Islamic brother of Dawat-e-Islami. I was impressed by his good character and affectionate behaviour. He invited me to attend Dawat-e-Islami’s three day Sunnah-Inspiring global Ijtimā’ being held in Madīna-tul-Auliya, Multan. I politely excused telling him that I am jobless and cannot afford the expenses of journey. He encouraged me very politely and arranged my ticket.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I was privileged to participate in the Sunnah-Inspiring Ijtimā’. The Sunnah-Inspiring speeches and the heart-rending Du’ā changed my life altogether. When I returned from the Ijtimā’, a Madanī transformation had taken place in my heart. Then, along with Rasūl’s devotees, I was privileged to travel with a Madanī Qāfilah in which I

adopted many Sunnah. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** With the blessings of the Madanī environment I learnt the forgotten Quran by heart again. I also got the privilege of performing Imāmat for seven successive years. At present, I am serving Dawat-e-Islami as a responsible member of ‘Punjab Makkī Majlis’.

*Gunahgāraun āo, siyāh kāraun āo
Gunāhaun ko daygā chuṛā Madanī Māḥaul
Pilā kar ma-ay ishq daygā banā yeh
Tumḥayn ‘āshiq-e-Mustafa Madanī Māḥaul*

*Come O sinners, you also O transgressors
You will give up sins in the Madanī environment
You will have a drink of devotion and become
A devotee of Mustafa in the Madanī environment*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

O Allah **عَزَّوَجَلَّ**! Bestow steadfastness upon us in the Madanī environment of Dawat-e-Islami! Make us eager to travel with Madanī Qāfilāhs. Bless us with the treasure of sincerity. Save us from showing off, ostentation and love of wealth. Give us the privilege and ability to observe Nafl fasts as well as the Farḍ fasts and also accept them from us. O Allah **عَزَّوَجَلَّ**! Forgive us and the entire Ummah of Your Beloved Prophet **صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم**!

اٰمِیْن بِجَاهِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

True servant

There are three signs of a true servant: (1) To abide by the commandments of Shari’ah (2) To remain pleased with predestination, and distribution of favours as done by Allah **عَزَّوَجَلَّ** (3) To sacrifice the desire of Nafs for the pleasure of Allah **عَزَّوَجَلَّ**.

(Bayat ko Waṣiyyat, pp. 37)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

41 Inspiring Parables of Mu'takifin

Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah, holds collective I'tikāf every year in the blessed month of Ramadan in numerous parts of the world. As a result of the religious and moral training provided to the Mu'takifin during the collective I'tikāf, thousands of sinners sincerely repent of their sins and turn over a new leaf according to the Madanī mission, 'I must strive to reform myself and the people of the entire world' and get busy reforming other people.

The following pages contain an account of those fortunate people who repented of their sins by the blessing of collective I'tikāf. The Islamic brothers wrote the following statements in their own words but Sag-e-Madinah عَفِى عَنْهُ (the author of this book) has made a humble effort to make these statements more interesting by making some slight changes.

Excellence of Ṣalāt- 'Alan-Nabi ﷺ

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever recites Ṣalāt upon me 100 times, Allah عَزَّوَجَلَّ will write between his eyes that this person is free from hypocrisy and hellfire and Allah عَزَّوَجَلَّ will keep him with the martyrs on Day of Judgement.' (Majma'-uz-Zawā'id, pp. 253, vol. 10, Ḥadīṣ 172998)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

1. Hunter becomes prey!

An Islamic brother has stated, 'Ignorance prevailed in our home. I was brought up in such an environment in which speaking ill of the blessed and honourable companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ was considered an act of virtue. Unfortunately, I was also involved in this blasphemy, but something else was predestined for me.

In the last ten days of Ramadan, 1426 A.H., 2005 I'tikāf was held by Dawat-e-Islami in 'Aṭṭārābād. As some boys from my neighbourhood participated in the I'tikāf, I visited the Madanī Markaz Faizān-e-Madīnāh with the intention of teasing them. As I arrived, I noticed that people were sitting in groups, learning and teaching the Sunan. I also sat waiting for an opportunity to irritate them and cause any mischief. Meanwhile, an Islamic brother politely invited me to join those learning sessions. I couldn't refuse as he invited me in a very polite, humble and gentle manner. I sat down and began listening to the speech of the Muballigh attentively. There was a strange attraction in his speech. Slowly, the beautiful Madanī Pearls of the speech held me spellbound.

Some devotees of Rasūl invited me to participate in the I'tikāf for the remaining days. I agreed and attained the blessings of the I'tikāf. Everything even the concept of I'tikāf was new and unusual to me. During the I'tikāf, I realised that I had deviated from the straight path.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I repented of false and corrupt beliefs, recited the Kalimah and boarded the beautiful ship of the Ahl-e-Sunnat, spiritually sailing towards beautiful Madīnāh. I adorned my face with a beard and also my head with a beautiful green turban. I also completed a sixty three day Madanī Tarbiyyatī (training) course, and was given the responsibility of a Ḥalqaḥ in our area. Now اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, as a totally different person, I am trying to reform other people as well as myself.

May Allah عَزَّوَجَلَّ bless me with steadfastness in the Madanī environment of Dawat-e-Islami, and guide the people who have deviated from true Islamic teachings!

2. Several attempts to commit suicide

An Islamic brother from Shujabad division Multan (who is currently living in Bāb-ul-Madīnāh, Karachi) has stated: I was extremely rude to my parents. I wasted my days playing cricket and my nights watching films.

Once, in the blessed month of Ramadan, I had a severe quarrel with my parents and broke even the house furniture. I was myself fed up with my sinful life. I was very temperamental and, Allah عَزَّوَجَلَّ forbid, had attempted to commit suicide many times but the attempt of

suicide failed each time, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**. By the grace of Allah **عَزَّوَجَلَّ** I became interested in attending I'tikāf in the last ten days of Ramadan. At first, I decided to perform I'tikāf in my local Masjid but then I luckily met an Islamic brother. As a result of the Islamic brother's individual effort, I joined the collective I'tikāf in the company of Rasūl's devotees in Faizān-e-Madīnah, the global Madanī Markaz of Dawat-e-Islami.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! How great the blessings of the collective I'tikāf are! Before attending the I'tikāf, I was clean shaven, used to wear a shirt and trousers, but the learning sessions, the Sunnah-Inspiring speeches and the company of Rasūl's devotees had all an immense Madanī impact upon me. I started to grow a beard, began wearing the blessed turban on my head and, on the eve of Eid, repented of my sins crying immensely. Instead of returning home, I travelled with a three day Sunnah-Inspiring Madanī Qāfilah with Rasūl's devotees. I spent all three days of Eid in the path of Allah **عَزَّوَجَلَّ**.

I swear by Allah **عَزَّوَجَلَّ**! This was my first ever Eid which I thoroughly enjoyed. When I came home, I clung onto my mother's feet and cried so much that I passed out. When I recovered about half an hour later, I saw that my family had surrounded me. They were amazed to see such a major positive change in my attitude. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** The environment of our home has also been nice. At present, I am a responsible member of the local Majlis of Dawat-e-Islami. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** After completing the Tarbiyyatī course in Faizān-e-Madīnah, the global Madanī Markaz, I have joined 126 days Imāmat Course. I request you to pray for my steadfastness.

*Big'ray akhlāq sārāy sanwar jāyān gey
Madanī Māḥaul mayn kar lo tum I'tikāf
Bas mazaḥ kyā mazaḥ ko mazay āayn gey
Madanī Māḥaul mayn kar lo tum I'tikāf*

*Ill manners will turn into good manners
Do I'tikāf in the Madanī environment
You will get great spiritual pleasure
Do I'tikāf in the Madanī environment*

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

3. I never offered Ṣalāh except Eid Ṣalāh

An Islamic brother who lives in Mianwali colony, Manghupir Road Bāb-ul-Madīnāh, Karachi has stated: There would be only a few sinners like me. I had several girlfriends. I had such a filthy mind that I had the habit of watching obscene films every day. Believe me or not, I never offered any Ṣalāh in my entire life other than Eid Ṣalāh and I didn't even know how to offer Ṣalāh! Fortunately, the mercy of Allah ﷺ showered upon me, blessing with the privilege of taking part in the collective I'tikāf held in Faizān-e-Madīnāh, the global Madanī Markaz of Dawat-e-Islami in the last ten days of Ramadan. How fantastic the Madanī atmosphere in Faizān-e-Madīnāh is! My eyes opened; the veil of heedlessness was removed from my heart and a Madanī transformation took place.

الحمد لله عَزَّوَجَلَّ! I learnt how to offer Ṣalāh and became punctual in my five daily Ṣalāh with the Jamā'at. I started to deliver Dars from Faizān-e-Sunnat in two Masjids. الحمد لله عَزَّوَجَلَّ! The Islamic brothers gave me the responsibility of Zāilī Nigrān of a Masjid Mushāwarat. To express my appreciation I would like to mention that by the blessings of the Madanī environment of Dawat-e-Islami I was honoured with the privilege of seeing the Beloved and Blessed Prophet ﷺ in my dream.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Whole family embraced Islam

An Islamic brother has stated: A new Muslim (who embraced Islam as a result of the efforts of a Muballigh of Dawat-e-Islami) was blessed with the opportunity to take part in the collective I'tikāf that was held in the Memon Masjid of Kalyan (Maharashtra, India) by Dawat-e-Islami in Ramadan (1426 A.H./2005). The Sunnah-Inspiring speeches, cassette Ijtimā'at and Sunnah-Inspiring learning sessions all had a deep Madanī impact upon him. Due to the blessings of I'tikāf, he developed a passion to preach his blessed religion. His other family members were still wandering in the dark valley of unbelief. After attending the I'tikāf, he began making attempts for the reform of his family. He even called Muballighīn of Dawat-e-Islami to his house to invite his family to embrace Islam.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! His parents, two sisters and a brother embraced Islam and were initiated in the spiritual Qādiriyyāh Razawiyyāh order and hence they became disciples of Ghauṣ-e-A'zam رَحْمَةُ اللهِ تَعَالٰی عَنْهُ.

*Walwalaḥ Dīn kī tablīgh kā pāo gey
Madanī Māḥaul mayn kar lo tum I'tikāf
Fazl-e-Rab say zamānay pay chā jāo gey
Madanī Māḥaul mayn kar lo tum I'tikāf*

*You will get inspired to Islamic-preaching
Do I'tikāf in the Madanī environment
By Divine bounty you will be dominating
Do I'tikāf in the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

5. I was engulfed in a secular lifestyle

An Islamic brother of Sukkur city (Bāb-ul-Islam, Sindh) has stated: I was a hedonist and would lead my life enjoying worldly pleasures. The only aim of my life was to earn money. I had drifted away from religious teachings and was lost in the darkness of sins. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ In Ramadan, some sympathetic devotees of Rasūl met and invited me to join the collective I'tikāf, but I refused. The Rasūl's devotees were experts and experienced and it seemed they didn't even know how to give up hope. They weren't prepared to leave me to my own devices. They kept getting reward by constantly inviting me to righteousness. Due to their constant individual effort, the heart of this sinner, criminal and lover of the world eventually softened and I performed I'tikāf with them in the last ten days of Ramadan (Probably in 1410 A.H. 1990). I couldn't imagine that the world of these preachers would be so different from mine. The company of Rasūl's devotees had an immense effect on me.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I began to offer my Ṣalāh punctually, grew a beard and adorned my head with the crown of the blessed turban. In addition to many other important things which I learnt during the I'tikāf, I also learnt that it is strictly prohibited to relieve oneself whilst having one's face or back towards Qiblaḥ. During the I'tikāf, it came to my attention that

the toilets of the Masjid where we performed I'tikāf were facing the wrong direction. For the pleasure of Allah ﷺ I called in some labourers and got the direction of the toilets corrected. I paid them from my own pocket. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! After the I'tikāf I travelled with many Sunnah-Inspiring Madanī Qāfilaḥs with Rasūl's devotees.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

6. I want to be like you

An Islamic brother of Rawalpindi (Punjab, Pakistan) gave the following account: I was a student of matriculation at that time. In the last ten days of Ramadan (1421 A.H. 2000) I performed I'tikāf in the Bilāl Masjid of our area. There were about fourteen or fifteen Mu'takifin including me. Probably, on the 28th of Ramadan, after Zuhṛ Ṣalāḥ, one of my ex-class fellows (whom we used to tease because of his naivety) came to meet us. He was wearing a green turban. After greeting us with Salām, he made individual effort and politely said: 'Can I ask any one of you to tell me the method of Eid Ṣalāḥ!' None of us knew so we started staring at each other sheepishly. Then he said, 'Can you explain the method of the funeral Ṣalāḥ!' Sadly, none of us knew this either. Then he showed us a demonstration of Ṣalāḥ. His practical demonstration made us realise the mistakes we used to make in our Ṣalāḥ. After that he explained to us the method of offering the Eid Ṣalāḥ and the funeral Ṣalāḥ in an excellent and easily-understandable way. We were immensely pleased.

Truly speaking, the only thing we learnt during the I'tikāf was the method of Ṣalāḥ that Muballigh of Dawat-e-Islami taught us. On the day of Eid, I offered Eid Ṣalāḥ on the roof of the Masjid. When the Imām uttered the second Takbīr, almost everyone bent for Rukū' except me. This wasn't the time to do Rukū', everyone was supposed to raise their hands to their ears and then lower them to their sides. If I hadn't learnt the method of the Eid Ṣalāḥ I would also have bent for the Rukū' like others. I felt intensely grateful to the Muballigh of Dawat-e-Islami who taught me the method of Eid Ṣalāḥ during I'tikāf. At that moment, I also realised the importance of Dawat-e-Islami. When I met the Muballigh on Eid, I said to him, 'I also want to be like you.' He encouraged me very compassionately. Due to his individual effort, I joined the Madanī environment of

Dawat-e-Islami. At present, I am serving Sunnah as a member of the education Majlis of Dawat-e-Islami.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

7. Tears came into my eyes

An Islamic brother from Jinnahabad (Bāb-ul-Madīnah, Karachi) has stated: In Ramadan (1420 A.H. 2004) I was blessed with the privilege of taking part in the collective I'tikāf in Faizān-e-Madīnah, the global Madanī Markaz of Dawat-e-Islami. I had many evil habits which I gave up and repented of many other sins due to the blessing of collective I'tikāf. I was unaware of the Sunnah method of eating, but in addition to many other Sunan, I learnt the Sunan of eating and drinking during the I'tikāf. I don't know why tears came to my eyes when I noticed an Islamic brother eating according to Sunnah.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! It has become my habit to eat according to Sunnah ever since I have learnt the Sunnah method of eating (almost three years back). By the grace of Allah عَزَّوَجَلَّ, I have joined the Madanī environment of Dawat-e-Islami.

*Sunnatayn khānā khānay kī tum jān lo
Madanī Māḥaul mayn kar lo tum I'tikāf*

*You will be learning the Sunnahs of eating
Do I'tikāf in the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8. Affection of Rasūl's devotees

A modern youngster of Indor Shehr (M.P. India) has stated that he was wasting his life in sins owing to the company of bad friends. In the last ten days of Ramadan (1425 A.H. 2004) he took part in the collective I'tikāf with some devotees of Rasūl. The company of the devotees of Rasūl changed him entirely and he was blessed with repentance. He grew his beard and began to wear a green turban on his head. He acquired a strong passion to serve the Sunnah and so he eventually became a Muballigh. At present, he is spreading the blessings of Sunnah as a member of a local Majlis.

Laynay khayrāt tum raḥmataun kī chalo
Madanī Māḥaul mayn kar lo tum I'tikāf
Lūṭnay barakatayn Sunnataun kī chalo
Madanī Māḥaul mayn kar lo tum I'tikāf

To gain mercies of Allah
Do I'tikāf in the Madanī environment
To attain blessings of Sunnah
Do I'tikāf in the Madanī environment

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

9. Repentance of communists

A responsible Islamic brother of Sukkur (Bāb-ul-Islam, Sindh) has stated: Although the message of Dawat-e-Islami had reached 'Aṭṭārābād (Jacobabad) which is situated near Sukkur, there was still a need to improve Madanī work. The Islamic brothers of 'Aṭṭārābād were very weak in organisational matters. They often used to demand that the Muballighīn from Sukkur be sent to 'Aṭṭārābād for the improvement of Madanī work. In view of their constant demand, we made a lot of individual effort in Ramadan (1410 A.H. 1990) and persuaded the Islamic brothers of 'Aṭṭārābād to take part in the collective I'tikāf that was going to be held in Sukkur. As a result of the concerted efforts, numerous Islamic brothers from 'Aṭṭārābād performed I'tikāf in Munawwarah Masjid, Station Road, Sukkur.

Prior to the I'tikāf, not even a single Islamic brother knew how to deliver Dars from *Faizān-e-Sunnat* but seventeen Islamic brothers became Mu'allims (those who give Dars) and Muballighs (preachers) in that collective I'tikāf by the blessings of the company of the devotees of Rasūl, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. They adorned their faces with blessed beards and their heads with crowns of green turbans. They were given organisational responsibilities for the Madanī work of Dawat-e-Islami. Somehow, some communists (non-Muslims) also came close to the Madanī environment. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ All of them repented of their unbelief, read the Kalimah and embraced Islam. Moreover, they made the intention to spend the rest of their lives in the Madanī environment of Dawat-e-Islami.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! At present, the Islamic brothers of 'Aṭṭārābād who were blessed with the privilege of taking part in the collective I'tikāf of Ramadan (1410 A.H.) and the newly

reverted Muslims who repented of communism are now excellent Muballighs, able enough to deliver Sunnah-Inspiring speeches in large gatherings even in the global Ijtimā'. They also hold important responsibilities in various provincial Majālis and are striving to reform themselves and the people of whole the world. May Allah ﷺ bless us and them with steadfastness in the Madanī environment of Dawat-e-Islami!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10. My head can be cut off but...

An Islamic brother who lives in Korangi number 6, Bāb-ul-Madīnah Karachi gave the following account: My younger brother was twenty six years old, he didn't offer his Ṣalāh, and was clean shaven. Making individual effort, I persuaded him to take part in the collective I'tikāf in the last ten days of Ramadan (1421 A.H. 2000) with Rasūl's devotees in Faizān-e-Madīnah, the global Madanī Markaz of Dawat-e-Islami. Due to the blessed company of Rasūl's devotees during the I'tikāf, my younger brother who neither offered any Ṣalāh nor acted upon any Sunnah, had completely changed.

اَلْحَمْدُ لِلّٰهِ ﷻ! He began to offer his five daily Ṣalāh and grew beard. He developed such a strong passion that he was heard saying, 'Now my head can be cut off but my beard cannot be separated from my face.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

11. I was cured from epilepsy

An Islamic brother has stated: An Islamic brother took part in the collective I'tikāf that was held in Ramadan (1426 A.H.) in the Kurla district of Mumbai (India) under the supervision of Dawat-e-Islami, a global & non-political movement of the Quran & Sunnah. This Islamic brother used to have epileptic fits every other day. اَلْحَمْدُ لِلّٰهِ ﷻ, During the entire I'tikāf, he didn't suffer even a single epileptic fit. اَلْحَمْدُ لِلّٰهِ ﷻ Since that day he never suffered from epilepsy again.

Dear Islamic brothers! Did you see! Due to the blessings of I'tikāf in the company of Rasūl's devotees people are granted relief from problems and calamities. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! This Islamic brother was cured of epilepsy, and didn't suffer a single fit in the Masjid. Indeed this is due to the special grace of Allah **عَزَّوَجَلَّ**. However, keep it in mind that such a patient who gets unconscious due to epileptic fits or any other reason shouldn't perform I'tikāf in the Masjid because he could have a fit anytime even during the Ṣalāh, which will cause severe problems for other people. Especially the one captured by a Jinn should not be allowed to do I'tikāf because his erratic jumping around, screaming and shouting will cause problems for other worshippers.

12. I was clean shaven

An Islamic brother of Naseerabad (Bāb-ul-Islam, Sindh) gave the following account: I was clean shaven and was wasting my days in heedlessness. Due to the encouragement and individual effort of various Islamic brothers I took part in the collective I'tikāf in Ramadan (1425 A.H. 2004) in the company of Rasūl's devotees in the Madanī environment of Dawat-e-Islami. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, The I'tikāf changed my heart. I cried out of shame and made a firm intention to give up sins forever. I began to wear a green turban and adorned my face with beard. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! At present, I am the servant (i.e. responsible) of a Mushāwarat in the Naseerabad district of Dawat-e-Islami.

Sīkhnay ko milayn gī tumḥayn Sunnatayn

Madanī Māḥaul mayn kar lo tum I'tikāf

Lūi lo ā kar Allah kī rahmatayn

Madanī Māḥaul mayn kar lo tum I'tikāf

To gain mercies of Allah

Do I'tikāf in the Madanī environment

To attain blessings of Sunnah

Do I'tikāf in the Madanī environment

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

13. I had habit of singing songs

A 25-year-old Islamic brother from Drig Road (Bāb-ul-Madīnāh, Karachi) has stated: I performed I'tikāf in the last ten days of Ramadan in the company of Rasūl's devotees in Faizān-e-Madīnāh, the global Madanī Markaz of Dawat-e-Islami, a global & non-political movement of the Quran and Sunnah. I was blessed in that I'tikāf. One of the blessings was that I gave up my habit of singing songs walking in streets like loafers and I began to recite blessed Na'at instead, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. I also developed the mindset of observing the Madanī guard of the tongue (avoiding unnecessary and evil speech). Now, whenever I utter any useless and unimportant word, I instantly recite Ṣalāt-'Alan-Nabī to compensate for it.

Gīt gānay kī 'ādat nikal jāye gī

Madanī Māḥaul mayn kar lo tum I'tikāf

Bay-jā bak bak kī khaṣlat bhī iāl jāye gī

Madanī Māḥaul mayn kar lo tum I'tikāf

The habit of singing songs will go away

Do I'tikāf in the Madanī environment

The practice of useless talking will go away

Do I'tikāf in the Madanī environment

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

14. Fashionable young man became Muballigh...

In Baikala (Mumbai, India) a modern youngster who was an electrical engineer by profession participated in the collective I'tikāf organised by Dawat-e-Islami in the last ten days of Ramadan (1419 A.H. 1998). He remained in the company of Rasūl's devotees for ten days. The refulgence of beard, which is a symbol of love for the Beloved and Blessed Prophet صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم began to shine on his face. He began to wear a green turban as well, and the blessings of I'tikāf transformed him into a great Muballigh of Sunnah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! He continued to take part in the Madanī activities of Dawat-e-Islami and is now busy spreading the blessings of the Sunnah as a member of India's Makkī Kābinah.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

15. How I gave up taking drugs

An Islamic brother who lives in Hyderabad (Bāb-ul-Islam, Sindh) has stated: I was a drug addict and did not use to offer Ṣalāh. My family was very worried and concerned about me. Luckily, I was blessed with the privilege of attending the three day Sunnah-Inspiring global Ijtimā' of Dawat-e-Islami held in the plains of Ṣaḥrā-e-Madīnaḥ, Madīna-tul-Auliya, Multan in 1426 A.H. 2005. During the Ijtimā', I made the intention to perform I'tikāf in Faizān-e-Madīnaḥ. So I came to Bāb-ul-Madīnaḥ and gained the privilege of doing I'tikāf for the last 10 days of Ramadan (1426 A.H. 2005). No doubt, the three day Ijtimā' of Multan had its affect on me but the blessings of collective I'tikāf cannot be expressed in words!

Truly speaking, it completely changed my heart. I repented sincerely of my sins, grew my beard and instantly started to wear a green turban. When I returned to Hyderabad after the I'tikāf my family and neighbours were surprised to see me with a beard and a green turban.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ! I stopped taking drugs. Now I make efforts to spread the Madanī work of Dawat-e-Islami. My daughter has enrolled on a Sharī'aḥ course in one of the branches of Jāmi'a-tul-Madīnaḥ of Dawat-e-Islami and my two Madanī sons are memorising the Holy Quran in Madrasaḥ-tul-Madīnaḥ.

Gar Madīnay kā gham chashm-e-nam chāḥiye

Madanī Māḥaul mayn kar lo tum I'tikāf

Madanī Āqā ﷺ kī nazr-e-karam chāḥiye

Madanī Māḥaul mayn kar lo tum I'tikāf

If you want devotion to Madīnaḥ with eyes shedding tears

Do I'tikāf in the Madanī environment

If you desire the merciful gaze of the Prophet Dear ﷺ

Do I'tikāf in the Madanī environment

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

16. What is I'tikāf?

An Islamic brother who resides in Dera Allah Yar (Baluchistan, Pakistan) has stated: I had neither the fear of Allah عَزَّوَجَلَّ nor love of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The precious moments of my life were being wasted in sins. By the grace of Allah عَزَّوَجَلَّ, the Madanī work of Dawat-e-Islami had started in our city. Dawat-e-Islami held a Sunnah-Inspiring Ijtimā' on Shab-e-Barā-at (1416 A.H. 1995) for the first time in our city; I also attended the Ijtimā'. Even though I got immensely impressed by Dawat-e-Islami when I saw a huge number of bearded, turbaned and well-mannered devotees of Rasūl, but I stayed away from them. I did not even attend the Sunnah-Inspiring weekly Ijtimā'.

However, when the 27th night of Ramadan (1416 A.H. 1995) arrived, I took part in the collective Du'a in the Masjid where the Ijtimā' was held. At the end of the Ijtimā', I met some Islamic brothers one of whom told me that some Islamic brothers attended 'I'tikāf' in the Masjid. The word 'I'tikāf' was new to me. I curiously asked 'What does I'tikāf mean?' Explaining the meaning of 'I'tikāf', the Islamic brothers politely told me some of its blessings. After listening to some blessings of I'tikāf performed in the Madanī environment of Dawat-e-Islami, I made a firm intention in my heart that I would also perform I'tikāf the following year اِنْ شَاءَ اللهُ عَزَّوَجَلَّ.

Time passed gradually. When the next Ramadan arrived I performed I'tikāf with devotees of Rasūl in the last 10 days. Words cannot express what I learnt in just ten days in the company of devotees of Rasūl. During I'tikāf, someone suggested that I enrol on the Dars-e-Nizāmī course. Responding positively to his sincere suggestion, I came to Bāb-ul-Madīnah, Karachi where I joined Jāmi'a-tul-Madīnah. After the completion of Daura-e-Hadiṣ, the degree of Dars-e-Nizāmī was conferred on me during the traditional degree-conferring ceremony held in 1425 A.H. 2004 in the Faizān-e-Madīnah, Bāb-ul-Madīnah, Karachi. At present, I am a teacher at a branch of Jāmi'a-tul-Madīnah of Dawat-e-Islami in Hyderabad.

Dear Islamic brothers! Did you see! A boy who didn't even know what I'tikāf meant not only became a scholar due to the blessings of I'tikāf with Rasūl's devotees but also became a teacher of Dars-e-Nizāmī students at a branch of Dawat-e-Islami's Jāmi'a-tul-Madīnah and is making other Islamic brothers scholars.

*Sunnatayn sikh lo rahmatayn lūt lo,
 Madanī Māḥaul mayn kar lo tum I'tikāf
 'Ilm ḥāṣil karo barakatayn lūt lo,
 Madanī Māḥaul mayn kar lo tum I'tikāf*

*To gain mercy and learn Sunnah, do I'tikāf in the Madanī environment
 To acquire knowledge and gain blessings, do I'tikāf in the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

17. Which of my sins shall I mention!

An Islamic brother of Bāb-ul-Madīnāḥ, Karachi has stated: Which sins of mine should I mention! Allah ﷻ forbid, not offering Ṣalāḥ, playing computer games, watching obscene programmes on television every day, lying and even stealing were some of the sins I used to commit fearlessly.

Luckily, in the last ten days of Ramadan in 1421 A.H. 2000, I was blessed with the privilege of taking part in the collective I'tikāf with some Rasūl's devotees of Dawat-e-Islami in Jāmi' Masjid Āmināḥ, situated in Shakeel Garden, Aukhai complex, Bāb-ul-Madīnāḥ, Karachi. After the collective I'tikāf, I joined the Madrasa-tul-Madīnāḥ that was held on the second floor of Āmināḥ Masjid.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I began to attend the weekly Sunnah-Inspiring Ijtimā' of Dawat-e-Islami which was held in Faizān-e-Madīnāḥ. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! As a result of my efforts, a Madanī atmosphere has been created in my home. I play the cassettes of Sunnah-Inspiring speeches released by Maktaba-tul-Madīnāḥ at home. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I have memorised the entire Holy Quran and I'm currently doing Dars-e-Nizāmī in Jāmi'a-tul-Madīnāḥ. I also teach in Madrasa-tul-Madīnāḥ and I am trying to spread the Madanī work of Dawat-e-Islami under the guidance of the Nigrān of my Zāilī Mushāwarat.

18. Markaz by blessings of I'tikāf

A responsible Islamic brother from India has stated: The trustees and some local Muslims of 'Masjid-e-A'zam' in Chitra Durga, Karnataka, India, had some misconceptions

about Dawat-e-Islami. Due to their misconceptions, we had to face many difficulties in obtaining permission to perform I'tikāf collectively in Ramadan. The sons of two trustees also joined the collective I'tikāf. When the trustees observed the Sunnah-Inspiring learning sessions and speeches, Na'ats, heart-rending supplications, all according to the Madanī Markaz schedule, and the well organised behaviour of a large number of Mu'takifin, they became so impressed that they presented gifts and flowers to all the Mu'takifin on the last day of I'tikāf. All of their misconceptions were removed and they finally realized that Dawat-e-Islami is sincerely making religious efforts. They gave full authority to Dawat-e-Islami to carry out its Madanī work in the splendid 'Masjid-e-A'zam' under their trusteeship.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! 'Masjid-e-A'zam' has now become the Madanī Markaz of that city. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The sons of both trustees adorned their faces with blessed beards and joined the Madanī environment of Dawat-e-Islami.

*Ẓikr karnā Khudā kā yaḥān subḥ-o-shām
Madanī Māḥaul mayn kar lo tum I'tikāf
Pāo gey Na'at-e-Maḥbūb kī dhūm dhām
Madanī Māḥaul mayn kar lo tum I'tikāf*

*You'll be making the Ẓikr of Allah all the while here
Do I'tikāf in the Madanī environment
You'll be hearing the Na'ats of the Prophet Dear
Do I'tikāf in the Madanī environment*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

19. Blessing of I'tikāf reaches England

An Islamic brother of Sukkur (Bāb-ul-Islam, Sindh) gave the following account: In Ramadan (1410 A.H. 1990) my brother-in-law arrived in Sukkur (Bāb-ul-Islam, Sindh, Pakistan) from England. Encouraged by the persuasion of some Islamic brothers, I made individual effort on him and invited him to join the blessings of collective I'tikāf with Rasūl's devotees. Accepting my invitation, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ he attended the I'tikāf. When my brother-in-law who was accustomed to living in a completely non-Islamic environment

performed I'tikāf, learnt the beautiful Sunan of the Holy Prophet ﷺ and other important religious rulings and heard about the affairs of the grave and afterlife, he felt intense impact on his heart.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Due to the blessings of the collective I'tikāf he received the gift of repentance of his sins and joined the Madanī environment of Dawat-e-Islami. He adorned his face with a beard and began to wear a green turban. After learning the method of giving Dars and Sunnah-Inspiring speech, he began to deliver speeches even during the I'tikāf. He made a firm intention to enthusiastically participate in the Madanī activities of Dawat-e-Islami on his return to England.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! At present, he is a Muballigh of Dawat-e-Islami in England and is responsible for the twelve Madanī activities. The mother of his children (my sister), also joined the Madanī environment and wears a Madanī Burqa' (veil) despite living in the immodest environment of England. After learning the correct method of reciting the Holy Quran, she is currently teaching other Islamic sisters in Madrasa-tul-Madīnah for adult women. Further, she is currently a member of Dawat-e-Islami's Majlis for Madanī activities of Islamic sisters.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

20. I'm not going to leave Faizān-e-Madīnah

An Islamic brother who lives in the division of Kamaliya, district Dār-us-Salām (Punjab) has stated: In those days, I was in grade 9. I had a group of friends in my class. We all used to play truant, roam around, play cricket till late night, waste lots of time in internet cafes and spend all day watching movies on cable. I loved listening to music so much that I would fall asleep whilst listening to songs and the very first thing I would do in the morning after waking up was listening to music. We all wore fashionable and trendy clothes and would go out to tease girls. I never obeyed my mother; whenever she tried to advise me, I would become furious and quarrel with her. My father also asked me to offer Ṣalāh, but I would turn a deaf ear. To be honest, there was no apparent hope of my reform.

May Allah ﷺ bless my elder brother who rescued me from drowning into the sea of sins. He asked me to perform I'tikāf in the last ten days of Ramadan. Believe me, I was so away from religion that I didn't even know what I'tikāf meant. As I was very rude, I blatantly refused but my brother did not give up hope. Somehow, he made up my mind and managed to persuade me to take part in the collective I'tikāf in Faizān-e-Madīnāh in Sardarabad (Faisalabad, Pakistan). During the initial four or five days I didn't enjoy it at all and tried to run away but couldn't succeed. Then I slowly began to feel some peace. During the last days, I felt so much spiritual peace that on the eve of Eid I said, 'I don't want to go back home, I want to spend tonight in Faizān-e-Madīnāh.'

Tum ghar ko na khayncho nahin jata nahin jata

Mayn chauṛ kay Faizān-e-Madīnāh nahin jata

Don't drag me home, I won't go

Leaving Faizān-e-Madīnāh, I won't go

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

21. Knee-pain disappeared due to blessing of I'tikāf

A student of Jāmi'a-tul-Madīnāh, Bāb-ul-Madīnāh, Karachi has stated: In the last 10 days of Ramadan in 1426 A.H. 2005 I was blessed with the privilege of participating in the collective I'tikāf in Faizān-e-Madīnāh, Bāb-ul-Madīnāh, Karachi. During the I'tikāf, I met an elderly person who told me that he had been suffering from knee-pain for several years, but when he came to Faizān-e-Madīnāh, Bāb-ul-Madīnāh, Karachi, the global Madanī Markaz to perform I'tikāf, his pain was relieved due to the blessings of I'tikāf, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

22. Face adorned with beard and head with green turban

An Islamic brother has stated: In the last ten days of Ramadan in 1423 A.H. 2002, a modern Islamic brother of Nosari Gujrat, India, attended the collective I'tikāf held by Dawat-e-Islami in Surat. He was deeply impressed by the Sunnah-Inspiring learning

sessions, heart-rending supplications and pleasant sounds of Ẓikr and Na'ats (all according to the training schedule of Madanī Markaz).

The blessings of the company of Rasūl's devotees were inexpressible. He not only grew his beard, began to wear a green turban but also kept serving his religion under the guidance of Dawat-e-Islami and, at present, he is spreading the Madanī work as the Nigrān of his city Mushāwarat.

*Sunnataun kī tum ā kar kay saughāt lo,
Madanī Māḥaul mayn kar lo tum I'tikāf
Āo baītī ḥay rahmat kī khayrāt lo,
Madanī Māḥaul mayn kar lo tum I'tikāf*

*To attain blessings of Sunnah, do I'tikāf in the Madanī environment
To gain mercies of Allah, do I'tikāf in the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

23. There's none like my Beloved ﷺ

‘Abdur Razzāq ‘Aṭṭārī, an Islamic brother of Hyderabad (Bāb-ul-Islam, Sindh Pakistan) was in charge of a laboratory in the Tando Adam Agricultural University. His two sons were associated with the Madanī environment of Dawat-e-Islami but he himself was far away from Ṣalāḥ and the Sunnah. He had a complete secular mindset.

In Ramadan, when he was invited through individual effort to take part in the collective I'tikāf, he said: ‘The mother of my children has fallen out with me and gone to her parental home; will she come back, if I do I'tikāf?’ He was told that she would come back, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Therefore, with Rasūl's devotees, he took part in the collective I'tikāf that was held in Faizān-e-Madīnah (Hyderabad) in the last ten days of Ramadan, in 1416 A.H., 1995. The learning sessions, Sunnah-Inspiring speeches, heart-rending supplications and pleasant Na'ats caused a Madanī transformation in his heart. He repented of his sins, made a firm intention to offer his Ṣalāḥ, adorned his face with a beard and head with a green turban and began to recite Na'ats. During the I'tikāf, the mother of his children also returned home and their domestic differences were settled. Due to the blessings of I'tikāf, he joined the Madanī environment of Dawat-e-Islami, grew his hair, began to

wear a green turban and clothes all according to the Sunnah. He also travelled with Madanī Qāfilaḥs. Whilst remaining associated with the Madanī environment, he passed away the same year on Thursday the 27th of Rabī'-un-Nūr 1416 A.H. 1995. *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*. He was so fortunate. At the time of his death, he was reciting the following line of a Na'at's couplet: 'There's no one like my Beloved Rasūl ﷺ.'

May Allah عزّوجلّ have mercy on him and forgive us without accountability for his sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Gawr-e-tīrah ko tum jagmagānay chalo
Madanī Māḥaul mayn kar lo tum I'tikāf
Rāḥatayn rauz-e-maḥshar kī pānay chalo
Madanī Māḥaul mayn kar lo tum I'tikāf*

*To brighten the dark grave
Do I'tikāf in the Madanī environment
To gain comforts of the Judgement Day
Do I'tikāf in the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Admonitory narration

Dear Islamic brothers! This parable teaches us several Madanī lessons. The late 'Abdur Razzāq 'Aṭṭārī رحمه الله تعالى عليه was very lucky to have joined the Madanī environment just a few months before his death. Indeed the one who repents before his death and comes on the right track and begins to follow the Sunnah is very fortunate. On the contrary, the one who performs good deeds and practices the Sunnah but then, Allah عزّوجلّ forbid, becomes heedless, falls into the abyss of sins and moves away from the Madanī environment a short while before his death, is very unfortunate.

Whenever Satan tries to make you drift away from the Madanī environment by making you fall out with a responsible Islamic brother or get lazy or busy with your worldly

business, ponder over the following blessed Ḥadīṣ because it is often observed that when someone joins the Madanī environment whole-heartedly but then moves away, Allah عزَّوَجَلَّ forbid, it becomes very difficult for him to carry on performing virtuous deeds.

Sayyidatunā ‘Āishah Ṣiddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated: When Allah عزَّوَجَلَّ intends somebody goodness, a year before his death, Allah عزَّوَجَلَّ appoints an angel who persistently guides him to the straight path until he dies in a good state, and then people say: ‘So and so person has died in a good state.’ When such a person dies, his soul hastens to leave and, at that time, he likes to meet Allah عزَّوَجَلَّ and Allah عزَّوَجَلَّ likes to meet him. When Allah عزَّوَجَلَّ intends anyone the harm (predestined for him), a year before his death, Allah عزَّوَجَلَّ appoints a devil over him who misguides him until he dies in his worst state. When death comes to him, his soul hesitates to leave, and this person dislikes meeting Allah عزَّوَجَلَّ and so does Allah عزَّوَجَلَّ. *(Derived from Sharḥ-us-Ṣudūr, pp. 27)*

24. My family used to turn me out of home

An Islamic brother of Muzaffargarh (Punjab, Pakistan) has stated: I was extremely wicked. At night, I would listen to three or four music cassettes before going to sleep. I used to spend my entire nights loitering around and committing sins. I would quarrel with my family over trivial matters, my family used to turn me out of the house due to my misbehaviour. I would stay out of home for one or two days, then the situation settled down and I would come back. In short, the days of my life were being ruined.

My cousin was the Nigrān of the area Mushāwarat of Dawat-e-Islami. Making individual effort, he persuaded me to take part in the collective I’tikāf of Dawat-e-Islami in the last ten days of Ramadan (1425 A.H. 2004) in the ‘Adday Walī’ Masjid (Muzaffargarh). I got extremely impressed by the sincere and sound character of a Muballigh from Bāb-ul-Madīnah, Karachi. I repented of my previous sins and adorned my head with a green turban.

On the 27th night, the Sunnah-Inspiring speech and the heart-rending Du’ā had an immense effect on me, making me cry all night. On the second day of Eid, at the time of Fajr, whilst still asleep, I dreamt of a Holy person who called me by my name and said, ‘It’s time for Fajr, and you’re still asleep!’ Whilst asleep, I instantly folded my hands as though I was offering Ṣalāh and then I woke up. My hands were folded in the same state.

I received deep inspiration from this dream, and I went to the Masjid without delay and offered Fajr Ṣalāḥ with the Jamā'at. I consistently attended the weekly Ijtimā' in my city. By the grace of Allah ﷺ, I am now doing Dars-e-Nizāmī in Jāmi'a-tul-Madīnah (Bāb-ul-Madīnah, Karachi). I am responsible of Madanī In'āmāt in my class. To express my gratitude, I would like to say that Allah ﷺ has especially blessed me because I practise all the 92 Madanī In'āmāt of students. It is my Madanī request that all Islamic brothers make Du'a for my steadfastness.

25. I was made Khaṭīb of Masjid

An Islamic brother of Saeedabad, Baldiya Town, Bāb-ul-Madīnah Karachi has stated: الْحَمْدُ لِلَّهِ ﷺ I learnt to recite the Holy Quran in a branch of Madrasa-tul-Madīnah of Dawat-e-Islami, but regretfully, I still didn't become punctual in my Ṣalāḥ. الْحَمْدُ لِلَّهِ ﷺ I was blessed with the privilege of performing I'tikāf with Dawat-e-Islami's devotees of Rasūl in the last ten days of Ramadan. Participation in I'tikāf inflicted a Madanī wound on my heart. It woke me up from the sleep of heedlessness and opened my eyes. I became punctual in my Ṣalāḥ. The I'tikāf inspired me to travel with a Madanī Qāfilaḥ. I was unemployed. When I expressed my intention of travelling with the Madanī Qāfilaḥ to my Mushāwarat Nigrān, he said to me, إِنَّ شَاءَ اللَّهُ ﷺ 'your problem will soon be solved.'

الْحَمْدُ لِلَّهِ ﷺ! Due to the blessings of the Madanī Qāfilaḥ, the management of the Masjid where our Madanī Qāfilaḥ stayed liked the way of my speech and supplication, so they appointed me as the Khaṭīb of the Masjid and hence I got a means of livelihood. May Allah ﷺ grant me steadfastness in the Madanī environment of Dawat-e-Islami!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

26. I was spending my life in heedlessness

A modern Islamic brother of Modasa (Gujrat, India) was wasting his life in heedlessness and sins. Luckily, in the last 10 days of Ramadan (1423 A.H. 2002) he was blessed with the privilege of taking part in the collective I'tikāf of Dawat-e-Islami in the company of Rasūl's devotees. Due to the blessings of the Sunnah-Inspiring speeches, heart-rending Du'ās and pleasant Na'ats his life completely changed. He got such a passion that he

gained the privilege to deliver Dars and Bayān during the I'tikāf. He intended to grow his beard and wear a green turban. He also travelled with a thirty day Madanī Qāfilāḥ with Rasūl's devotees. As he was a talented man, the Islamic brothers were so impressed with him that they appointed him as the Amir of the Qāfilāḥ.

*'Āshiqān-e-Rasūl āo dayn gey bayān
Madanī Māḥaul mayn kar lo tum I'tikāf
Dūr ḥaun gī 'ibādāt kī khāmiyān
Madanī Māḥaul mayn kar lo tum I'tikāf*

*To listen to the speeches of devotees of Rasūl
Do I'tikāf in the Madanī environment
To rectify faults in performing worship
Do I'tikāf in the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

27. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ I began to offer Tahajjud

An elderly Islamic brother of Sukkur (Bāb-ul-Islam, Sindh) has stated: I was blessed with the privilege of taking part in the collective I'tikāf in the last ten days of Ramadan (1425 A.H. 2004) organised by Dawat-e-Islami, a global & non-political movement of the Quran & Sunnah. There was a prearranged and organised schedule for the learning sessions. I learnt the rulings of Ṣalāḥ and many other Sunan relating to daily life. In those ten days, I learnt what I didn't learn in my entire life. The Sunnah-Inspiring speeches and the company of Rasūl's devotees made me reflect about the afterlife, causing a Madanī revolution in my heart. I developed enthusiasm to practice the Madanī In'āmāt. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ!** I especially practiced the 2nd Madanī In'am, and with its blessings I have developed the habit of offering all five Ṣalāḥ in the first row of the Masjid, with Jamā'at and first Takbīr.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I also became steadfast in offering Tahajjud Ṣalāḥ. I hand in my Madanī In'āmāt booklet to the relevant responsible Islamic brother every month. I am also blessed with the privilege of participating in the weekly Ijtimā' punctually from start to end.

28. Yā Rasūlallāh ﷺ bless me with your vision

An Islamic brother who lives in Mittiyan (Khariyan, Punjab, Pakistan) has stated: Like other modern young guys, I would also watch films and dramas. Luckily, in the last ten days of Ramadan, I was blessed with the privilege of taking part in the collective I'tikāf with Rasūl's devotees. How blessed the company of Rasūl's devotees is! It was the first time in my life that I saw such a Madanī atmosphere. I developed an overwhelming liking for Dawat-e-Islami in my heart. I always wished to behold the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ. During I'tikāf I used to make Du'ā every day to be blessed with the vision of the Beloved Rasūl ﷺ.

On the 27th night, an Ijtimā'-e-Ẓikr-o-Na'at was held. During the Ẓikr of Allah عزَّوَجَلَّ I was overcome with passion. Then it was time for the heart-rending Du'ā. I closed my eyes and wept as I repeated the same words over and over again: 'O Beloved and Blessed Rasūl ﷺ, bless me with your vision.' Suddenly, there was a bright flash of light in my eyes, and then I saw a bright face. I was sure that this was the blessed face of the Holy Prophet ﷺ. This beautiful and blessed face then disappeared.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! A Madanī transformation took place in my heart. I repented of my sins, grew my beard and made the intention to adorn my head with a green turban. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, On Eid I travelled with a three day Madanī Qāfilah with Rasūl's devotees. At present, I am doing Dars-e-Nizāmī in Jāmi'a-tul-Madīnah (Bāb-ul-Madīnah, Karachi). I have also completed the Ta'wizāt-e-'Aṭṭariyyah course and the Majlis-e-Maktūbāt-o-Ta'wizāt-e-'Aṭṭariyyah has given me the duty to give Ta'wizāt to people. Moreover, in Jāmi'a-tul-Madīnah I'm responsible for Madanī Qāfilahs in my class.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

29. It's amazing how I gave up playing snooker!

An Islamic brother of Liaqatabad (Bāb-ul-Madīnah, Karachi) has stated: I used to watch films and dramas, and was so fond of playing billiards and snooker that I wouldn't stop even if someone told me off or even beat me. I was so immersed in sins that (Allah عزَّوَجَلَّ forbid) I used to fear offering Ṣalāh. With the mercy of Allah عزَّوَجَلَّ, in the last 10 days of

Ramadan, (1425 A.H. 2004) I was privileged to join the collective I'tikāf with Rasūl's devotees in our local Furqaniya Masjid (Liaqatabad, Bāb-ul-Madīnāh, Karachi) under the supervision of Dawat-e-Islami, a global & non-political movement of the Quran and Sunnah.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Due to the blessings of the 'Madanī In'āmāt' I was encouraged to prepare for my afterlife and I refrained from sins to some extent. Then I became a disciple in the Qādiriyyah Razawiyyah spiritual order and became punctual in my Ṣalāh. I stopped playing snooker. I'm surprised as to how I managed to give up playing snooker.

Soon after, I was privileged to participate in the final day of Dawat-e-Islami's three day Sunnah-Inspiring global Ijtimā' held in Ṣaḥrā-e-Madīnāh (Madīna-tul-Auliya) Multan. The speech '*The Perils of Television*' was delivered in the Ijtimā'. When I heard the speech I trembled with fear of punishment in the grave and the Judgement Day. I then vowed never to watch television again. I persuaded my mother to listen to the same speech on a cassette, she gave up watching television too. She also wanted to become a disciple of Ghauṣ-e-A'zam رَحِمَیْ اللّٰهُ تَعَالٰی عَنْهُ so I made her do Bai'at as well. Due to the blessings of Bai'at, my mother started to offer Tahajjud, Ishraq and Chāsht punctually in addition to Farḍ Ṣalāh. May I be sacrificed for the magnificence and glory of Allah عَزَّوَجَلَّ! After a few months, my mother was blessed to visit Madīnāh. My mother stated: 'All this is the blessing of doing Bai'at.' اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ At present, I am trying to serve my beloved movement 'Dawat-e-Islami' as a responsible for Madanī Qāfilah at division level.

30. Comedian became Muballigh

There was a young comedian in Balan Sinor (Gujrat, India). To entertain people with jokes and amusing stories was his pastime. People used to call him to weddings to entertain the guests with his impersonations. Fortunately, he was blessed with the privilege of taking part in the collective I'tikāf with Rasūl's devotees in the last ten days of Ramadan. Prior to I'tikāf, he had a mania for earning money but in the Madanī atmosphere of the I'tikāf he gained a passion to earn reward for his afterlife. He repented of his sins and began to preach the Sunnah. He devoted himself to Dawat-e-Islami and at present he is spreading the Madanī work of Dawat-e-Islami as the Nigrān of a divisional Mushāwarat.

He is so sincere, determined and self-sacrificing that he has devoted twenty five days every month to perform the Madanī work.

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ *Bhāī sudhār jāo gey*

Madanī Māḥaul mayn kar lo tum I'tikāf

Marz-e- 'iṣyān say chuiḥkārā tum pāo gey

Madanī Māḥaul mayn kar lo tum I'tikāf

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, *You will get reformed*

Do I'tikāf in the Madanī environment

Disease of sins will be cured

Do I'tikāf in the Madanī environment

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

31. I kissed Ḥajar-e-Aswad

An Islamic brother of Tando Allah Yar (Bāb-ul-Islam, Sindh) has stated: I used to commit sins fearlessly due to the company of wicked friends. Going to pubs had become my daily routine. Quarrelling and provoking people, fighting and arguing without any reason were my habits. Even my family members hated me due to my spiteful and troublesome behaviour. I was wandering in the valley of sins.

The star of my fortune shone when, as a result of the individual effort of an Islamic brother, I was blessed with the privilege of taking part in the collective I'tikāf in the last ten days of Ramadan (1426 A.H. 2005) in the company of Rasūl's devotees in my local Nūrānī Masjid (Tando Allah Yar) under the supervision of Dawat-e-Islami. During the I'tikāf, the beards and blessed turbans of the Islamic brothers, their love and compassion impressed me very much. I cannot describe what I learnt in those ten days in the company of Rasūl's devotees. On the 25th night while I was doing the Ḍikr of Allah عَزَّوَجَلَّ, I dozed off and saw myself standing before the Holy Ka'bah and I kissed Ḥajar-e-Aswad spontaneously. I was blessed on the 27th night as well. In a state of drowsiness, I saw myself in the blessed streets of Madīna-tul-Munawwarah watching the beautiful green dome. These faith-refreshing dreams completely transformed the state of my heart. I made a firm intention never to leave this Madanī environment. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Due to the

generosity and benevolence of my Merciful Allah ﷺ, at present, I am doing Dars-e-Nizāmī in a Jāmi'a-tul-Madīnah of Dawat-e-Islami in Hyderabad.

32. I gave up sin of bad company

An Islamic brother of Orangi Town (Bāb-ul-Madīnah, Karachi) has stated: Due to the company of modern and dishonest friends I had also become modern and wicked. Fortunately, I joined the Madanī environment of Dawat-e-Islami, a global & non-political movement of the Quran and Sunnah by the blessings of taking part in the collective I'tikāf in the last ten days of Ramadan in my local Aqṣā Masjid, Orangi Town, Al-Fath Colony (Bāb-ul-Madīnah, Karachi). I started not only offering Ṣalāh but also following the Sunnah. I developed a habit of attending the weekly Ijtimā'. I gave up my indecent habit of watching films and dramas. A great advantage was that I got rid of the bad company which was the root of many sins, *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*.

Ṣuḥbat-e-bad mayn rehṇay kī 'ādat chūtay

Madanī Māḥaul mayn kar lo tum I'tikāf

Khaṣlat-e-jurm-o- 'iṣyān tumḥārī mitay

Madanī Māḥaul mayn kar lo tum I'tikāf

Habit of remaining in bad company will go away

Do I'tikāf in the Madanī environment

Habit of committing sins and transgression will go away

Do I'tikāf in the Madanī environment

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

33. My passion got tremendous boost

An Islamic brother of Malaka (Ilahabad, U.P, India) gave the following account: He attended the Sunnah-Inspiring Ijtimā held in Madīna-tul-Auliya, Ahmadabad, India. By the blessing of attending the Ijtimā', he developed a passion to serve Islam. The same year, he took part in the collective I'tikāf held in the last ten days of Ramadan (1418 A.H., 1996) in the Nāgorī Ward Masjid (Ahmadabad) under the supervision of Dawat-e-Islami. He got extremely impressed by the company of Rasūl's devotees. His passion received a tremendous boost.

After the I'tikāf, when he returned to his ancestral village of Malaka (U.P.) he began to spread the Madanī work enthusiastically. The following year, as a representative of the Madanī Markaz, he visited many cities and inspired hundreds of Islamic brothers to perform I'tikāf. At the time of writing this account, he lives in Ahmadabad and is a responsible of Dawat-e-Islami's finance committee in his area.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

34. Comments of seventy years old Islamic brother

A 70-year old Islamic brother of Garden West (Bāb-ul-Madīnah Karachi) has stated: Despite reaching old age, I didn't offer Ṣalāh. I used to enjoy watching films and dramas. I would shave my beard and wear latest fashionably-designed clothes. About ten years ago, when I was sixty years old, I experienced the blessings of I'tikāf for the first time in my life in the last 10 days of Ramadan in the company of Rasūl's devotees in Kausar Masjid, Musa lane, Liyari Bāb-ul-Madīnah, Karachi. During the I'tikāf, an Islamic brother saw me recite the Holy Quran in Gujrati language. He informed me that it is necessary to recite the Quran in Arabic, otherwise it wouldn't be possible to recite the Arabic letters from their correct origin. I appreciated his advice. During the I'tikāf I received great blessings from Rasūl's devotees. I began to learn the Quran in Madrasa-tul-Madīnah (for adults) held by Dawat-e-Islami. After one and a half year struggle, I managed to correct my pronunciation to some extent.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I can now recite the Holy Quran in Arabic. I spend the entire night in the Sunnah-Inspiring weekly Ijtimā'. I am also blessed with the privilege of participating in the call towards righteousness once a week.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I adorned my face with a fist-length beard. Despite having no apparent means, I was granted the privilege to perform 'Umrah and visit the holy Madīnah city. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I travel with a three day Madanī Qāfilah every month. Out of 72 Madanī In'āmāt, I am currently trying to practice more than 40 Madanī In'āmāt. I am working as an accountant in a private firm. For the previous four years I am being blessed with the opportunity to call people towards righteousness whilst commuting to and from work by bus in the morning and evening.

Once, I had a dream in which I saw myself calling the passengers towards righteousness; when I finished I saw a Muballigh, who I admire very much. He looked at me with a smile. When I saw this faith-refreshing scene, I began to cry and then I woke up. Inspired by this dream, I started calling people towards righteousness even more steadfastly.

*Sikh lo āo Quran parhnā sabhī,
Madanī Māḥaul mayn kar lo tum I'tikāf*

*To learn recitation of Quran,
Do I'tikāf in the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Transliterating Quranic verses into any language other than Arabic is not permissible

Dear Islamic brothers! Did you see! Sometimes, the character of a person does not improve until he joins a good company. Nowadays, many old people are seen committing various sins. Even on deathbed they don't grow their beard. Even in that crucial state, they keep a TV beside their bed to watch and are interested in getting busy with worldly activities after recovery from their disease. That elderly Islamic brother was very lucky indeed. He joined the Madanī environment during I'tikāf and then his heedless life was transformed into a Madanī life.

Did you see he used to recite the Holy Quran in Gujrati because he did not know how to recite the Holy Quran in Arabic. When a devotee of Rasūl kindly persuaded him, so he began to attend the Madrasa-tul-Madīnaḥ (for adults) in the evening and eventually learnt reciting the Quran in Arabic to some degree.

Remember! Other than Arabic it is not permissible to transliterate (i.e. to write the words of) the Holy Quran into any language e.g. Gujrati, English or Hindi etc. The Quranic verses and supplications in monthly journals and other religious books/magazines should be written in their original Arabic form.

A renowned exegetist of the Quran, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated in a detailed Fatwā: "To transliterate the Holy Quran into Hindi or English is an obvious distortion (and the distortion of the Holy Quran is Ḥarām) because it contradicts the

above mentioned restrictions. Furthermore, it will not be possible to differentiate between ظ and ذ, ز, ك and ق, ث and ص, س. For example, ظاهر means apparent, whereas زاهر means 'shiny' or 'fresh.' So if you write *Zahir* in English how will you know whether it implies ظاهر or زاهر. The same issue arises in many other words like قادر and طاهر, قدير and تاهر, سامع and عالم, عَلِيم and سَمِيع. So let alone the distortion of attributes and words, even actual letters will change making the words meaningless.' (*Fatāwā Na'imiyyah*, pp. 116)

35. Madanī environment at home

An Islamic brother has stated: The days of I'tikāf were approaching in the month of Ramadan (1426 A.H. 2005). I met a 40-year-old Islamic brother from Rajuri (Jammu Kashmir, India). I tried to persuade him to attend the collective I'tikāf. Responding positively to my invitation, he took part in the collective I'tikāf in the last ten days of Ramadan in the railway station Masjid, under the supervision of Dawat-e-Islami. He was surprised to see the Madanī atmosphere that Rasūl's devotees had created. He decided to grow his beard and began to wear a green turban. He even started to deliver Dars and speech and created a Madanī atmosphere at home. He made the Islamic sisters of his house veil themselves and at present he is the Mushāwarat Nigrān of his city, Rajuri.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

36. How I became pious

An Islamic brother of District Bhalwal region Gulzār-e-Ṭayyibah (Sargodha, Punjab, Pakistan) has stated: I didn't offer Ṣalāh and was fond of fashion. I loved watching films and dramas and enjoyed listening to music. Allah عَزَّوَجَلَّ forbid, I used to keep only a few fasts in Ramadan. If someone advised me, I would turn a deaf ear.

One day, I was going somewhere, worried about something. I met a friend who was wearing a green turban. He was associated with the Madanī environment of Dawat-e-Islami. Making individual effort, he took me to Dawat-e-Islami's Sunnah-Inspiring weekly Ijtimā' in the Jāmi' Masjid, but I left after a short while due to satanic thoughts. Two days later a friend of mine took me to watch a film but we had an argument, so I returned.

Luckily, in Ramadan, my elder brother took part in the collective I'tikāf organized by Dawat-e-Islami. The star of my fortune shone when I went to meet him. I got very impressed to see Rasūl's devotees wearing green turbans. On the eve of Eid, an Islamic brother gave my elder brother a Na'at cassette and a copy of *Faizān-e-Sunnat*. I trembled with fear when I read the chapter 'Punishments of Missing Ṣalāh.' When I heard the following Munājāt (supplications) in a cassette, I felt its profound impact on my heart.

*Gunāhaun kī 'ādat chūṛā mayray Maulā
Mujhay nayk insān banā mayray Maulā*

*Enable me to give up sins, O Almighty
Make me a pious person, O Almighty*

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I gave up listening to music but couldn't manage to offer my Ṣalāh punctually. On the invitation of a devotee of Rasūl, I attended the Sunnah-Inspiring weekly Ijtimā' of Dawat-e-Islami once again, but this time I stayed till the end. After the Ijtimā', I became very impressed by the way in which the devotees of Rasūl met me, and eventually I joined Dawat-e-Islami. I adorned my face with beard and began to wear a green turban. I began to offer all five Ṣalāh with the Jamā'at. I also became a disciple in the honourable Qādiriyyah Razawiyyah spiritual order and became a follower of Ghauṣ-e-A'zam رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ.

At the time of writing this statement, I have a responsibility in a Zāilī Mushāwarat. In addition to delivering a Dars regularly I have also been blessed with the privilege of trying to memorise the Holy Quran in a Dawat-e-Islami Madrasa-tul-Madīnah.

*Āo Faizān-e-Sunnat ko pāo gey tum
Madanī Māḥaul mayn kar lo tum I'tikāf
اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ Jannat mayn jāo gey tum
Madanī Māḥaul mayn kar lo tum I'tikāf*

*Come and gain the blessings of Sunnah
Do I'tikāf in the Madanī environment
اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, You will go to Jannah
Do I'tikāf in the Madanī environment*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

37. Relief from spinal pain

A Muballigh of Dawat-e-Islami gave the following account: By the blessings of individual effort, my cousin, a mill owner from Defence-View (Bāb-ul-Madīnāh, Karachi), made the intention of taking part in the collective I'tikāf in Ramadan going to be held under the supervision of Dawat-e-Islami. He has stated: I had been suffering from intense spinal pain for a long time. I visited numerous doctors and specialists and tried their prescribed medicines but there was no relief. I was worried as to how I would be able to perform I'tikāf for 10 days. Anyway, during I'tikāf I tried to sit against a wall. I was used to sleeping on a comfortable mattress but we were encouraged in I'tikāf to sleep on a mat on the floor, according to the blessed Sunnah. This was extremely difficult for me but there was no other option. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** After just a few days of sleeping according to the Sunnah, I felt my back pain reducing considerably. The pain was then relieved completely.

The pain of my back that was not relieved even by the use of the medicines prescribed by highly learned and experienced doctors was eventually relieved by the blessings of taking part in Dawat-e-Islami's Sunnah-Inspiring I'tikāf **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**.

Tum ko taŕpā kay rakḥ day gaw dard-e-kamar

Madanī Māḥaul mayn kar lo tum I'tikāf

Pāo gey tum sukūn ḥogā ṭhandā jigar

Madanī Māḥaul mayn kar lo tum I'tikāf

Even if you have backache severe

Do I'tikāf in the Madanī environment

You will have relief, my brother

Do I'tikāf in the Madanī environment

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

38. New year celebrations

A Muballigh of Dawat-e-Islami has stated: In Jodhpur Rajasthan (India), there was a 28-year-old photographer who had a crazy passion for attending shameless new year parties on the 31st of December. He would travel as far as Mumbai to attend such parties.

Fortunately, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, in the last 10 days of Ramadan (1426 A.H. 2005) he was blessed with the privilege of taking part in the collective I'tikāf with Rasūl's devotees in a Masjid in Udaipur (Rajasthan, India) under the supervision of Dawat-e-Islami, a global & non-political movement of the Quran and Sunnah. The Sunnah-Inspiring learning sessions, inspiring speeches and heart-rending supplications had an over-whelming effect on him. He repented of his previous sins, quit photography and began to perform Ṣadā-e-Madīnāh regularly, i.e. he began to wake up Muslims for Fajr Ṣalāh.

Rang raliyān manānay kā chaskā mitay

Madanī Māḥaul mayn kar lo tum I'tikāf

Raqs kī maḥfilaun kī naḥūsāt chūṭay

Madanī Māḥaul mayn kar lo tum I'tikāf

Habit of indecent deeds will go away

Do I'tikāf in the Madanī environment

Practice of attending dance parties will go away

Do I'tikāf in the Madanī environment

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Muslims' New Year

If only Muslims would enthusiastically welcome the new Madanī (Islamic) year instead of the non-Islamic new year. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! The Muslims' New Year begins on 1st Muḥarram. If possible, promote the tradition of congratulating each other in Muḥarram upon the arrival of the new Madanī year.

39. Blessings of company of Rasūl's devotees

An Islamic brother of Bhalwal, district Gulzār-e-Ṭayyibāh (Sargodha, Punjab Pakistan) has stated: I was clean shaven, and was wandering in the dark valley of heedlessness. I had drifted away from the path of Sunnah.

During the blessed month of Ramadan, one day, when I was sitting in my room, my father told my younger brother that collective I'tikāf is going to be held in 'Jāmi' Masjid

Khawājgān' in the last 10 days of Ramadan by Dawat-e-Islami, a global & non-political movement of the Quran and Sunnah, so come quickly otherwise you won't get a place in the first row. Listening to what my father said, I also became eager to go and see Rasūl's devotees (in the I'tikāf). That day I offered the 'Ishā Ṣalāh along with the Tarāwīḥ Ṣalāh in that Masjid. After the Tarāwīḥ Ṣalāh the following Na'at of Hājī Mushtāq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was played on a cassette player:

Šānī na koī mayray sauhñray Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Lajpāl dā

No one is like my Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

I liked it very much. The second day, I came again and as it was Thursday, the Sunnah-Inspiring weekly Ijtimā' had begun. This was my first Ijtimā' I ever attended. I felt intense peace and tranquillity during the Ijtimā'. The next day when I came, the cassette of the speech entitled 'The Perils of Music' was being played. The speech made me tremble with fear because it pointed out blasphemous songs that had become common. I had also committed the sin of singing blasphemous songs, so I repented and renewed my faith. As the activities of I'tikāf had won my heart, I decided to do I'tikāf for the remaining days.

During the I'tikāf, I read the Sunan and manners of wearing Islamic hair-style in *Faizān-e-Sunnat*. I also intended to grow my hair according to Sunnah. In the Ijtimā'-e-Ẓikr-o-Na'at on the 26th of Ramadan, I made the intention to grow my beard. I also became a disciple of Ghauš-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ. I learnt the words of Ṣalāt-o-Salām during the I'tikāf. When I returned home I threw away TV from the house along with more than 100 song cassettes. Presently, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I have the responsibility of Madanī Qāfilahs at division level.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

40. Closure of business of adulterated spices

An Islamic brother of Ranchorpuri Road, Beempura (Madanī Pūrah) Bāb-ul-Madīnah, Karachi has stated: I didn't offer even Ṣalāt-ul-Jumu'ah. Fortunately, in the last 10 days

of Ramadan (1425 A.H. 2004) I was blessed with the privilege of joining the collective I'tikāf with Rasūl's devotees in the Gulzār-e-Madīnāh Masjid Agra Taj under the supervision of Dawat-e-Islami, a global & non-political movement of the Quran & Sunnah. The blessed company of Rasūl's devotees changed me altogether within ten days. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I learnt Ṣalāh to some extent and began to offer all five Ṣalāh with Jamā'at. I also became the disciple of Ghauṣ-e-A'zam رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ.

By the grace of Allah عَزَّوَجَلَّ I developed such a strong Madanī mindset that I am at present trying to practice over 63 Madanī In'āmāt. I have developed a habit of regularly reading the booklets published by Maktaba-tul-Madīnāh. Further, by the blessing of I'tikāf I left my sinful business of selling adulterated spices throughout Sindh. I had about 44 employees in my herbs and spices factory. I have closed the factory because it is a very crucial era. Running the business of pure herbs and spices honestly on a large scale is very difficult in today's competitive environment. Who cares about the health of Muslims these days! What people care about is money whether it comes from a Ḥalāl source or Allah عَزَّوَجَلَّ forbid, Ḥarām. Anyhow, by the blessings of the company of Rasūl's devotees I started a lawful business.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the blessings of the Madanī environment of Dawat-e-Islami I have developed a habit of offering Ṣalāh in the first row of the Masjid as well as offering the Nafl Ṣalāh of Ishraq, Chāshṭ, Awwābīn and Tahajjud.

*Chōṛ do chōṛ do bhāi rizq-e-Ḥarām
Madanī Māḥaul mayn kar lo tum I'tikāf
Āo karnay lago gey bahut nayk kām
Madanī Māḥaul mayn kar lo tum I'tikāf*

*Give up unlawful earning
Do I'tikāf in the Madanī environment
You will get its blessings
Do I'tikāf in the Madanī environment*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

41. I saw Jibrāil عَلَيْهِ السَّلَام

An Islamic brother from an organisational district of Dawat-e-Islami called Jannat-ul-Baqi' (Bāb-ul-Madinah, New Karachi) gave the following account: Like other youngsters, I was also wandering in the dark valleys of fashion. I was spending my days and nights in sins. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ My star of fortune began to shine. In Ramadan (1426 A.H. 2005) I was blessed with the privilege of joining the collective I'tikāf in the Madanī environment of Dawat-e-Islami, a global & non-political movement of the Quran and Sunnah, in the company of Rasūl's devotees. What I learnt in just ten days cannot be expressed in words. I made a firm intention to give up sins forever. I began to wear a blessed turban and grew my beard.

On the 29th of Ramadan, the Mu'takifin collectively cleaned the Masjid. After this, I continued to worship. While worshipping, I saw a pious person whose face was glowing. Approaching me he shook hands with me; I felt coolness in my heart. The thought occurred to me that he is Sayyidunā Jibrāil عَلَيْهِ السَّلَام and this is probably Laīla-tul-Qadr because a blessed Ḥadiṣ states: 'Jibrāil comes to the earth on Laīla-tul-Qadr and shakes hands with worshippers.'

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

O Rab عَزَّوَجَلَّ of Beloved Mustafa صَلَّي اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Accept the I'tikāf of every Muslim! O Allah عَزَّوَجَلَّ! For the sake of the sincere Mu'takifin forgive us and grant us a place in Heaven without holding us accountable! O Allah عَزَّوَجَلَّ! Bestow upon us steadfastness in the Madanī environment of Dawat-e-Islami! O Allah عَزَّوَجَلَّ! Make us true devotees of Your Beloved Rasūl صَلَّي اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! O Allah عَزَّوَجَلَّ! Forgive the Ummah of the Holy Prophet صَلَّي اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّي اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

40 Ahadis about Excellence of Salat-‘Alan-Nabi ﷺ

1. The Noble Prophet ﷺ has stated, ‘The one who recites Ṣalāt one hundred times on me on Friday and the night of Friday, Allah عَزَّوَجَلَّ will fulfil one hundred of his needs.’ (*Jāmi’-ul-Aḥādīṣ-lis-Suyūṭī*, pp. 75, vol. 3, Ḥadīṣ 7377)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. The Holy Prophet ﷺ has stated, ‘O people! Without doubt, the one to attain salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who will have recited Ṣalāt upon me in abundance in the world.’ (*Firdaus-ul-Akḥbār*, pp. 375, vol. 5, Ḥadīṣ 8210)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3. The Noble Rasūl ﷺ has stated, ‘Anyone who recites Ṣalāt upon me three times in the day and three times in the night due to love and devotion to me, Allah عَزَّوَجَلَّ will forgive the sins he committed during that day and that night.’ (*Ṣaḥīḥ Muslim*, pp. 328, vol. 2, Ḥadīṣ 23)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. The Beloved Prophet ﷺ has stated, ‘Recite Ṣalāt abundantly upon me; without doubt, it is purification for you.’ (*Musnad Abī Ya’lā*, pp. 458, vol. 5, Ḥadīṣ 6383)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. The Noble Prophet ﷺ has stated, ‘Whoever recited the Holy Quran, praised Allah ﷻ, recited Ṣalāt upon the Prophet (ﷺ) and then asked forgiveness from Allah ﷻ, he has sought goodness from its source.’ (*Shu’ab-ul-Īmān*, pp. 373, vol. 2, Ḥadīṣ 2084)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. The Holy Prophet ﷺ has stated, ‘To recite Ṣalāt upon me is Nūr on the bridge of Ṣirāṭ. The one reciting Ṣalāt upon me eighty times on Friday, his eighty years’ sins will be forgiven.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 320, Ḥadīṣ 5191)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

7. The Beloved Prophet ﷺ has stated, ‘The one who recites Ṣalāt 200 times upon me on Friday, his 200 years’ sins will be forgiven.’ (*Kanz-ul-‘Ummāl*, pp. 256, vol. 1, Ḥadīṣ 2238)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8. The Noble Rasūl ﷺ has stated, ‘Whoever recites Ṣalāt upon me hundred times on the day and night of Friday, Allah ﷻ will fulfil his hundred needs out of which seventy will be of the Hereafter and thirty will be of the world.’ (*Kanz-ul-‘Ummāl*, pp. 256, vol. 1, Ḥadīṣ 2239)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

9. The Holy Prophet ﷺ has stated, ‘When the day of Thursday comes, Allah ﷻ sends His angels who have papers made of silver and pens made of gold. They write the names of those who recite Ṣalāt on me in abundance on the day of Thursday and the night of Friday.’ (*Kanz-ul-‘Ummāl*, pp. 250, vol. 1, Ḥadīṣ 2174)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10. The Beloved Rasūl ﷺ has stated, ‘The one who writes Ṣalāt [with my name] in a book, angels will continue to seek forgiveness for him as long as my name remains in it.’ (*Mu’jam Awsaṭ*, pp. 497, vol. 1, Ḥadīṣ 1835)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

11. The Noble Rasūl ﷺ has stated, ‘When the one who recites Ṣalāt upon me 100 times on Friday comes on the Judgement Day, he will be accompanied by such Nūr that will be sufficient for all the creation, if distributed.’ (*Hilyat-ul-Auliya*, pp. 49, vol. 8, Ḥadīṣ 11341)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

12. The Holy Prophet ﷺ has stated, ‘O people! Without doubt, the one to attain salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who will have recited Ṣalāt upon me in abundance in the world.’ (*Firdaus-ul-Akḥbār*, pp. 375, vol. 5, Ḥadīṣ 8210)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

13. The Beloved Rasūl ﷺ has stated, ‘Recite Ṣalāt upon me wherever you are, as it reaches me.’ (*Mu’jam Kabīr*, pp. 82, vol. 3, Ḥadīṣ 2829)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

14. The Beloved Prophet ﷺ has stated, ‘The one who recites Ṣalāt upon me ten times in the morning and ten times in the evening will be granted my intercession on the Day of Judgement.’ (*Majma’-uz-Zawāid lil-Ḥayshamī*, pp. 163, vol. 10, Ḥadīṣ 17022)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

15. The Holy Prophet ﷺ has stated, ‘The one who forgot to recite Ṣalāt upon me, forgot the way to Jannah.’ (*Mu’jam Kabīr*, pp. 139, vol. 12, Ḥadīṣ 12819)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

16. The Noble Prophet ﷺ has stated, ‘Whoever recites Ṣalāt upon me on the day of Friday, I will intercede for him on the Day of Judgement.’ (*Kanz-ul-‘Ummāl*, pp. 255, vol. 1, Ḥadīṣ 2236)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

17. The Noble Rasūl ﷺ has stated, ‘Whoever recites Ṣalāt upon me three times during the day and three times at night with love and devotion, Allah عَزَّوَجَلَّ will forgive the sins the person committed during that day and that night.’ (*Mu’jam Kabīr*, pp. 361, vol. 18, Ḥadīṣ 928)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

18. The Holy Prophet ﷺ has stated, ‘Whoever recites Ṣalāt upon me 100 times, Allah عَزَّوَجَلَّ will write between his eyes that this person is free from hypocrisy and hellfire and Allah عَزَّوَجَلَّ will keep him with the martyrs on the Day of Judgement.’ (*Majma’-uz-Zawāid*, pp. 253, vol. 10, Ḥadīṣ 172998)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

19. The Noble Rasūl ﷺ has stated, ‘Whoever recites Ṣalāt upon me one time, Allah عَزَّوَجَلَّ sends ten mercies upon him.’ (*Ṣaḥīḥ Muslim*, pp. 166, vol. 1)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

20. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The person closest to me on the Day of Judgement will be the one who would have recited Ṣalāt upon me the most in the world.’ (*Jāmi’ Tirmizī*, pp. 64, vol. 1)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

21. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites one Ṣalāt upon me, Allah عَزَّوَجَلَّ sends ten mercies upon him and writes ten virtues in his book of deeds.’ (*Jāmi’ Tirmizī*, pp. 64, vol. 1)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

22. After Ṣalāh, a person glorified Allah عَزَّوَجَلَّ and then recited Ṣalāt-‘Alan-Nabī. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, ‘Make Du’ā! It will be accepted. Ask! [What you ask] will be granted.’ (*Sunan Nasāī*, pp. 189, vol. 1)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

23. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me one time, Allah عَزَّوَجَلَّ sends ten mercies upon him, forgives his ten sins and raises his ten ranks.’ (*Sunan Nasāī*, pp. 191, vol. 1)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

24. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites ten Ṣalāt upon me, Allah عَزَّوَجَلَّ sends one hundred mercies upon him.’ (*Attarghīb Wattarhīb*, pp. 322, vol. 2)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

25. The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recite Ṣalāt upon me wherever you are, as it reaches me.’ (*Mu’jam Kabīr*, pp. 82, vol. 3, Ḥadīṣ 2829)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

26. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Indeed your names are presented to me along with your identity; therefore, recite Ṣalāt upon me with eloquent words.’ (*Muṣannaḥ ‘Abdur Razzāq*, pp. 214, vol. 2, Ḥadīṣ 3111)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

27. The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recite Ṣalāt upon me in abundance; without doubt, this is forgiveness for your sins.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 87, Ḥadīṣ 1406)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

28. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me on the day of Friday, I will intercede for him on the Day of Judgement.’ (*Kanz-ul-‘Ummāl*, pp. 255, vol. 1, Ḥadīṣ 2236)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

29. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who forgot to recite Ṣalāt upon me, forgot the way to Jannah.’ (*Mu’jam Kabīr*, pp. 139, vol. 12, Ḥadīṣ 12819)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

30. The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who recites Ṣalāt upon me ten times in the morning and ten times in the evening will be granted my intercession on the Day of Judgement.’ (*Majma’-uz-Zawāid lil-Ḥayshamī*, pp. 163, vol. 10, Ḥadīṣ 17022)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

31. The Noble Prophet ﷺ has stated, ‘Whoever recites Ṣalāt upon me ten times, Allah عزَّوَجَلَّ sends one hundred mercies upon him.’ (*Attarghib Wattarhib*, pp. 322, vol. 2)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

32. The Holy Prophet ﷺ has stated, ‘Whoever recites Ṣalāt upon me 100 times, Allah عزَّوَجَلَّ will write between his eyes that this person is free from hypocrisy and hellfire and Allah عزَّوَجَلَّ will keep him with the martyrs on the Day of Judgement.’ (*Majma’-uz-Zawāid*, pp. 253, vol. 10, Ḥadīṣ 172998)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

33. The Noble Rasūl ﷺ has stated, ‘Whoever recites Ṣalāt upon me one time, Allah عزَّوَجَلَّ sends ten mercies upon him.’ (*Ṣaḥīḥ Muslim*, pp. 166, vol. 1)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

34. The Holy Prophet ﷺ has stated, ‘To recite Ṣalāt upon me is Nūr on the bridge of Ṣirāt. The one reciting Ṣalāt upon me eighty times on Friday, his eighty years’ sins will be forgiven.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 320, Ḥadīṣ 5191)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

35. The Noble Prophet ﷺ has stated, ‘The one who recites Ṣalāt upon me one hundred times on Friday and the night of Friday, Allah عزَّوَجَلَّ will fulfil one hundred of his needs.’ (*Jāmi’-ul-Aḥādīṣ-lis-Suyūṭī*, pp. 75, vol. 3, Ḥadīṣ 7377)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

36. The Holy Prophet ﷺ has stated, ‘When the day of Thursday comes, Allah عزَّ وجلَّ sends His angels who have papers made of silver and pens made of gold. They write the names of those who recite Ṣalāt on me in abundance on the day of Thursday and the night of Friday.’ (*Kanz-ul-‘Ummāl*, pp. 250, vol. 1, Ḥadīṣ 2174)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

37. The Beloved Prophet ﷺ has stated, ‘The one who recites Ṣalāt 200 times upon me on Friday, his 200 years’ sins will be forgiven.’ (*Kanz-ul-‘Ummāl*, pp. 256, vol. 1, Ḥadīṣ 2238)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

38. The Holy Prophet ﷺ has stated, ‘The one who forgot to recite Ṣalāt upon me, forgot the way to Jannah.’ (*Mu’jam Kabīr*, pp. 139, vol. 12, Ḥadīṣ 12819)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

39. The Noble Prophet ﷺ has stated, ‘The person closest to me on the Day of Judgement will be the one who would have recited Ṣalāt upon me the most in the world.’ (*Jāmi’ Tirmizī*, pp. 64, vol. 1)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

40. After Ṣalāh, a person glorified Allah عزَّ وجلَّ and then recited Ṣalāt-‘Alan-Nabī. The Beloved Prophet ﷺ said to him, ‘Make Du’ā! It will be accepted. Ask! [What you ask] will be granted.’ (*Sunan Nasāī*, pp. 189, vol. 1)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

22 Madanī Pearls of Giving Dars from Faizān-e-Sunnat

1. The Holy Prophet ﷺ has stated, ‘Whoever conveys an Islamic teaching to my Ummah so that a Sunnah would be established by it or corrupt beliefs would be removed by it, will enter Heaven.’ (*Hilyat-ul-Auliya*, pp. 45, vol. 1, *Hadīṣ* 14466)
2. The Noble Prophet ﷺ has stated, ‘May Allah عزوجل keep the one fresh who listens to my Ḥadīṣ, memorises it and conveys it to others.’ (*Jāmi’ Tirmizī*, pp. 298, vol. 4, *Hadīṣ* 2665)
3. One of the wisdoms of the sacred name of Sayyidunā Idrīs علي نبينا وعليه الصلوة والسلام is that he would abundantly teach divinely-bestowed scriptures to people. Therefore, he was known as Idrīs (i.e. the one who teaches lessons). (*Tafsīr Kabīr*, pp. 550, vol. 7 – *Tafsīr-ul-Ḥasanāt*, pp. 148, vol. 4)
4. Sayyidunā Ghauṣ-e-A’zam رضي الله تعالى عنه has stated, صِرْتُ حَتَّى صِرْتُ قُطْبًا ‘I kept disseminating knowledge until I became a Quṭb.’ (*Qaṣīdah-e-Ghauṣiyyah*)
5. To give Dars from *Faizān-e-Sunnat* is one of the Madanī activities of Dawat-e-Islami. Spread Sunnahs and earn a huge reward by giving Dars at house, Masjid, shop, school, college and other busy places at a predetermined time.
6. Everyone should try to get the privilege of either giving or listening to at least two Dars daily from *Faizān-e-Sunnat*.
7. In Sūrah Taḥrīm, part 28, verse 6, Allah عزوجل has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O those who believe, save yourselves and your family from the fire whose fuel are men and stones. [*Kanz-ul-Īmān (Translation of Quran)*]

One of the ways of saving yourself and your family from Hell-fire is Dars from *Faizān-e-Sunnat*. Apart from giving Dars, persuade your family-members to listen to a Bayān or a Madanī Muḏākaraḥ daily through the cassettes released by Maktaba-tul-Madinah.

8. The responsible Islamic brother should make arrangement for Dars at busy places at a predetermined time. For example, Dars should be given at 9:00 p.m. at a place, at 9:30 p.m. at another place and so on. Give more than one Dars at different places on holidays. (But make sure that public rights are not violated. For example, Muslims' way should not be blocked as it is a sin).
9. Give Dars after the Ṣalāḥ after which most people could attend Dars.
10. Offer the Ṣalāḥ, after which you have to give Dars, with Jamā'at with the first Takbīr in the first row of the Masjid where you will be giving Dars.
11. Give Dars at such a place (rather away from the arch) where others offering Ṣalāḥ or reciting the Quran should not be disturbed. Once a place has been chosen for Dars, there should be no unnecessary change of place.
12. The responsible Islamic brother of Ṣāilī Mushāwarat should assign two well-wishers (Islamic brothers) the responsibility of politely stopping those going out of the Masjid and requesting them to listen to Dars. The well-wishers should also make all the attendees of Dars (or Bayān) sit closer.
13. Give Dars whilst sitting in a folded-legs posture (as one sits in Qa'dāḥ during Ṣalāḥ) observing veil within veil¹. If there are a large number of listeners, there is no harm in giving the Dars standing and by using a mike, but others offering Ṣalāḥ or reciting the Quran should not be disturbed.
14. Your voice should not be very loud. Try to give Dars in moderate voice so that only the attendees listen, and other people offering their Ṣalāḥ are not disturbed.
15. Always give Dars slowly and calmly.

¹ Veil within veil is a term used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

16. Study in advance whatever you will be reading out. Do this at least once so that you would not make any mistake during Dars.
17. Ensure the correct pronunciation of the words of Faizān-e-Sunnat so that it becomes your habit.
18. Get checked your pronunciation of Ḥamd, Ṣalāt, the Ṣalāt-‘Alan-Nabī read out at the commencement of Dars, the verse of Ṣalāt-‘Alan-Nabī and the concluding verse etc. by some Sunnī scholar or Qārī. Likewise, do not recite Arabic Du’ās etc. individually unless you have had your pronunciation corrected with the help of a Sunnī scholar.
19. Besides *Faizān-e-Sunnat*, Dars may also be given from other Madanī booklets¹ published by Maktaba-tul-Madīnah.
20. Finish Dars including the concluding Du’ā within seven minutes.
21. Every Muballigh should memorise the method of giving Dars, the post-Dars persuasion and the concluding Du’ā.
22. Islamic sisters should amend the method of giving Dars as per their requirements.

Blessings of acting upon knowledge

The Holy Prophet ﷺ has stated: **مَنْ عَمِلَ بِمَا عَلِمَ وَرَزَقَهُ اللَّهُ عِلْمَ مَا لَمْ يَعْلَمْ**
 One who acts upon his knowledge will be given such knowledge by Allah ﷻ that he did not have before. (*Hilya-tul-Auliya*, vol. 10, pp. 13, *Raqm* 1455; *Aḥmad Bin Abil Ḥawārī*, vol. 10, pp. 13, *Ḥadīṣ* 14320)

¹ It is not allowed to give Dars from any book other than the booklets of Amīr-e-Aḥl-e-Sunnat.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Method of Delivering Dars from Faizān-e-Sunnat

Say the following three times:

‘Please come closer.’

Then, observing veil within veil, sit in the position you sit in for Ṣalāh (in Tashahhūd) and recite the following:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Then recite the following Ṣalāt-‘Alan-Nabī, making the participants of the Dars repeat after you:

وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا حَبِيبَ اللَّهِ	الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا نُورَ اللَّهِ	الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

If you are in a Masjid, say the following words, with the participants repeating after you, making the intention of I’tikāf:

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I’tikāf.

Then say the following:

‘Dear Islamic brothers! Come closer and, if possible, in respect of Dars, sit in the position you sit in for Ṣalāh (in Tashahhūd). If you get tired, then sit in any comfortable position. Lower your gaze and listen to the Dars from Faizān-e-Sunnat with full concentration for the pleasure of Allah with the intention of acquiring Islamic knowledge because listening to it inattentively, looking around, playing on the floor with your finger or messing around with your clothes, body or hair could result in its blessings being lost ¹.’

After saying this, read out an excellence of reciting Ṣalāt-‘Alan-Nabī from Faizān-e-Sunnat. Then say the following so that the attendees would also recite Ṣalāt-‘Alan-Nabī.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Read out what is written in the book only. Read only the translation of Quranic verses and Arabic text. Do not explain any Quranic verse or Ḥadīṣ on the basis of your opinion.

Make persuasion in the following words at the end of the Dars.

(Each Muballigh should memorize the following paragraph by heart and make persuasion accordingly at the end of Dars and Bayān without any alteration).

By the grace of Allah ﷺ, Sunnahs are abundantly learnt and taught in the Madanī environment of Dawat-e-Islami, a global and non-political movement for the preaching of Qurān and Sunnah.

It is a Madanī request that you spend the whole night in the weekly Sunnah-Inspiring Ijtimā’, taking place after Ṣalāt-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷺ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madanī Qāfilaḥs with the devotees of Rasūl, to fill out the Madanī In’āmāt booklet every day practicing Fikr-e-Madīnah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every

¹ Also convey similar words of persuasion at the start of a Bayān, and have the participants make good intentions.

Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Every Islamic brother should develop the Madanī mindset that **‘I must strive to reform myself and people of the entire world, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*’**. In order to reform ourselves, we must act upon Madanī In’āmāt and to strive to reform people of the entire world we must travel with Madanī Qāfilaḥs¹, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Allah عَزَّوَجَلَّ karam aysā karay tujh pay jahān mayn

Ay Dawat-e-Islami tayrī dhūm machī hō

*May Allah عَزَّوَجَلَّ bless Dawat-e-Islami with such a grace
That it becomes glorious at each and every place!*

Finally, with the humility of the body and the heart, and with absolute certainty of Du’ā being accepted, make the following Du’ā conforming to the manners of raising hands without adding and leaving out anything:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ

‘Yā Allah عَزَّوَجَلَّ! For the sake of Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forgive us, our parents, and the entire Ummah. Yā Allah عَزَّوَجَلَّ! Forgive the mistakes of Dars and all our sins, give us the passion to perform good deeds. Make us pious and obedient to our parents. Yā Allah عَزَّوَجَلَّ! Give us true love for You, and for Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Cure us from the disease of sins. Yā Allah عَزَّوَجَلَّ! Give us the ability to act upon the Madanī In’āmāt and travel with the Madanī Qāfilaḥs. Yā Allah عَزَّوَجَلَّ! Bless us with the enthusiasm of making individual effort to persuade others to carry out Madanī activities. Yā Allah عَزَّوَجَلَّ! Free Muslims from diseases, debt, unemployment, childlessness, wrongful court cases and all types of worries. Yā Allah عَزَّوَجَلَّ! May Islam dominate and the enemies of Islam be disgraced! Yā Allah عَزَّوَجَلَّ! Bless us with steadfastness in the Madanī environment of Dawat-e-Islami! Yā Allah عَزَّوَجَلَّ! Bless us with martyrdom under the green dome while

¹ Here, Islamic sisters should say, ‘We have to make our male (Maḥram) relatives travel with Madanī Qāfilaḥs.’

being blessed with the vision of the Beloved Prophet ﷺ, with burial in Jannat-ul-Baqī, and with closeness to Your Beloved Prophet ﷺ in Jannat-ul-Firdaus! Yā Allah عَزَّوَجَلَّ for the sake of the fragrant breeze of Madīnah, accept all our lawful Du'ās.'

Kehtay reh̄tay ḥayn Du'ā kay wāsiṭay banday Tayray

Kar day pūrī ārzū ḥar baykas-o-majbūr kī

*Yā Allah عَزَّوَجَلَّ! Your servants ask me to make supplications
Fulfil their Du'ās and relieve them of all complications*

آمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Next, recite the following verse as part of the Du'ā:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

(Part 22, Sūrah Al-Aḥzāb, verse 56)

After all the attendees have recited Ṣalāt-ʿAlan-Nabī, read out the following verse to finish Du'ā.

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
وَسَلَّمَ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

(Part 23, Sūrah Aṣ-Ṣāfāt)

In order to achieve maximum benefit from Dars, sit down and warmly meet participants with the intention of gaining reward. Make some new Islamic brothers sit around you and, making individual effort with a smiling face, explain to them the blessings of acting upon Madanī Inʿāmāt and travelling with Madanī Qāfilahs. (The wisdom in meeting

participants whilst you are sitting is that at least a few Islamic brothers may sit with you, otherwise, the participants greeting you whilst standing usually go, leaving you deprived of the privilege of making individual effort).

Tumḥayn ay Muballigh yeh mayrī Du'ā ḥay

Kiye jāo ṭay tum taraqqī ka zīnāḥ

*O Muballigh! For you, it is my prayer
May you keep ascending success-stair!*

Du'ā of 'Aṭṭār

Yā Allah عَزَّوَجَلَّ! Forgive me and all those regularly giving and listening to at least two Dars everyday from *Faizān-e-Sunnat* (one at home and the other at school, Masjid or a busy place etc.) and make us an embodiment of good character.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mujḥay Dars-e-Faizān-e-Sunnat ki taufīq

Milay din mayn dau martabaḥ Yā Ilāhī عَزَّوَجَلَّ

*Bless me with this ability
May I give two Dars daily, O Almighty عَزَّوَجَلَّ!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Glossary

Note: This glossary consists of only an introductory explanation to Islamic terms. For thorough understanding, please consult some Sunnī scholar.

‘**Arafah** [عَرَفَة]: 9th day of Žul-Ĥijjah (last Islamic month).

Bid’at-e-Ĥasanah [يَدْعَتِ حَسَنَةً]: Good innovation

Collective I’tikāf [اجْتِمَاعِي اِئْتِكَاف]: The I’tikāf in which a group of Muslims take part in the same Masjid.

Ḍaḥwā Kubrā [صُحُوى كُبْرَى]: Islamic midday

Du’ā [دُعَا]: Supplication

Exegetist [مُفَسِّر]: An erudite scholar who gives a detailed explanation of scriptures.

Farḍ [فَرَض]: It is an obligation without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accomplished without performing that act. Not performing a Farḍ deliberately is a grave sin.

Fikr-e-Madīnah [فِكْر مَدِيْنَة]: Fikr-e-Madīnah is a term used in Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madanī In’āmāt booklet whilst reflecting upon virtuous and evil deeds.

Fiqh [فِقْه]: Islamic jurisprudence

Ghusl [غُسْل]: Ritual bath

Ḥāfiẓ [حَافِظ]: The one who has memorized the entire Quran by heart.

Ḥalāl [حَلَال]: Lawful (by Shari’ah)

Ḥanafī [حَنَفِي]: One out of four schools of Islamic jurisprudence.

Ḥarām [حَرَام]: It is opposite of Farḍ; committing it deliberately even once is a grave sin.

Ḥifẓ [حِفْظ]: Memorizing the Quran by heart.

I'tikāf [إِعْتِكَاف]: Staying in Masjid etc. with sole intention of seeking Allah's pleasure by worshiping Him.

Iftār [إِفْطَار]: To eat/drink something to break the fast lawfully at sunset.

Ijtimā' [اجْتِمَاع]: Religious congregation

Imām [إِمَام]: A Muslim who leads others in congregational Ṣalāh.

Iqāmāh [إِقَامَة]: A set of fixed words uttered rather loudly just before the commencement of congregational Ṣalāh.

Īṣāl-e-Ṣawāb [إِصْلَالِ ثَوَاب]: Īṣāl-e-Ṣawāb refers to the act of spiritually donating the reward of virtuous deeds to the Muslims. Īṣāl-e-Ṣawāb may be made to all deceased and living male and female Muslims including even Muslim jinns. See its detailed method in the booklet '*Method of Fātiḥah*' published by Maktaba-tul-Madīnah.

Jamā'at [جَمَاعَة]: Congregational Ṣalāh

Jāmi'a-tul-Madīnah [جَامِعَةُ الْمَدِينَةِ]: An institution for learning Islamic sciences run by Dawat-e-Islami.

Kaffārah [كَفَّارَة]: Expiation or atonement

Kanz-ul-Īmān [كَانِزُ الْإِيمَان]: Name of the Urdu translation of the Holy Quran by Imām-e-Ahl-e-Sunnat, Al-Hāj, Al-Hāfiẓ, Al-Qārī Imām Aḥmad Razā Khan عَلَيْهِ السَّلَام.

Khilāl [خِلَال]: Passing fingers of both hands into each other or passing fingers of right hand through beard (during Wuḍū) or cleaning teeth by toothpicks.

Madanī Qāfilaḥ [مَدَنِي قَافِلَة]: Caravans of Dawat-e-Islami travelling near and far for the promotion of Islamic teachings.

Makrūh [مَكْرُوه]: Disliked

Makrūh Taḥrīmī [مَكْرُوه تَحْرِيمِي]: It is in comparison with Wājib. If it occurs in worship, the worship gets defective and the committer of Makrūh Taḥrīmī is considered a sinner. Although its gravity is lesser than that of Ḥarām, committing it a few times is a grave sin.

Makrūh Tanzīhī [مَكْرُوه تَنْزِيهِي]: It is in comparison with Sunan-e-Ghaīr Muakkadaḥ. It is an act which Sharī'ah dislikes to be committed, although there is no punishment for the one who commits it.

Maktaba-tul-Madīnah [مَكْتَبَةُ الْمَدِينَةِ]: The publishing department of Dawat-e-Islami.

Miskīn [مِسْكِين]: A Miskīn is the one who possesses nothing and has to beg others for food to satisfy hunger and clothes to cover the body. Begging is Ḥalāl (allowed) for him.

Miswāk [مِسْوَاك]: Natural tooth-stick made from a twig of a tree. Typically made from peelu, olive or walnut tree.

Mu'takif/Mu'takifīn [مُعْتَكِف/مُعْتَكِفِيْنَ]: The one/those taking part in I'tikāf.

Mūazzin [مُؤَذِّن]: One who has been appointed to utter Azān for Ṣalāh.

Mubāḥ [مُبَاح]: An act doing or not doing which is neither an act of Ṣawāb nor a sin.

Muballigh [مُبَلِّغ]: A preacher

Muftī [مُفْتِي]: An authorized scholar who is expert in Islamic jurisprudence to answer religious queries.

Muḥaddiṣ [مُحَدِّث]: A scholar of Ḥadīṣ.

Mustaḥab [مُسْتَحَب]: An act which Sharī'aḥ likes to be performed but its abandonment is not disliked.

Na'at [نَعْت]: Poetic eulogy in praise of the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Nafī [نَفْل]: Supererogatory act/worship

Nafs [نَفْس]: Centre of sensual desires in human body, psyche.

Naẓr-e-Ghaīr Mu'ayyan [نَظْرٌ غَيْرٌ مُعَيَّن]: Unspecified vow

Naẓr-e-Mu'ayyan [نَظْرٌ مُعَيَّن]: Specified vow

Qaḍā [قَضَا]: To make up or compensate for any missed worship.

Qiblah [قِبْلَه]: The direction which Muslims face during Ṣalāh etc.

Rak'at [رَكَعَت]: Unit/cycle of Ṣalāh

Ṣadā-e-Madīnah [صَدَائِے مَدِيْنَة]: Calling (waking up) Muslims for Ṣalāt-ul-Fajr (one of the several Madani activities of Dawat-e-Islami).

Ṣadaqaḥ [صَدَقَه]: Charity or alms

Ṣaḥarī [سَحَرِي]: Pre-dawn food taken for day-fast.

Ṣalāt/Ṣalāt-‘Alan-Nabī [صَلَاةٌ عَلَى النَّبِيِّ ﷺ]: Supplication for asking blessings for the Beloved and Blessed Prophet ﷺ.

Shar’ī [شَرْعِي]: According to Sharī’ah

Sharī’at/Sharī’ah [شَرِيعَةٌ]: Commandments of Allah ﷻ and His Noble Prophet ﷺ.

Ṣubḥ-e-Ṣādiq [صُبْحٌ صَادِقٌ]: The true dawn

Sunan-e-Ghāir Muakkadaḥ [سُنَنٌ غَيْرُ مُؤَكَّدَةٍ]: An act which the Holy Prophet ﷺ neither practised continually nor emphasized to practice it but Sharī’ah disliked its outright abandonment.

Sunnat-ul-Muakkadaḥ [سُنَّةُ الْمُؤَكَّدَةِ]: An act which the Holy Prophet ﷺ practiced continually but at times, also forsook it to show permissibility of its abandonment.

Sūrah [سُورَةٌ]: Chapter of the Holy Quran

Taḥajjud [تَهَجُّدٌ]: A supererogatory Ṣalāh offered at night after awakening, having offered Ṣalāt-ul-‘Ishā.

Tarāwīḥ [تَرَاوِيحٌ]: Tarawīḥ Ṣalāh is offered in Ramadan after Ṣalāt-ul-‘Ishā with Jamā’at. It is Sunnah to complete the recitation of the whole Quran during this Ṣalāh.

Ṭarīqah [طَرِيقَةٌ]: Methodology of Islamic mysticism.

Tasbīḥ [تَسْبِيحٌ]: Glorification of Allah ﷻ.

Ṭawāf [طَوَافٌ]: Moving around the Holy Ka’bah.

Ummaḥ [أُمَّةٌ]: Believers of the Noble Prophet ﷺ as a whole.

Umm-ul-Muminīn [أُمُّ الْمُؤْمِنِينَ]: Mother of believers

Veil within veil [پردے میں پردہ]: Veil within veil is the translation of the Urdu term ‘Parday mayn Pardaḥ’ used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

Wājib [وَاجِبٌ]: It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective; however the worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ أَتَابَعْتُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, *بِرَحْمَةِ اللَّهِ عَزَّ وَجَلَّ*.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, *بِرَحْمَةِ اللَّهِ عَزَّ وَجَلَّ*'**

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, *بِرَحْمَةِ اللَّهِ عَزَّ وَجَلَّ*.



**MAKTABATUL
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